SPECIAL ISSUE

# the Chaplain

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JOURNAL FOR PROTESTANT CHAPLAINS

# Protestant-Roman Catholic Dialogue

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LEVELS OF THE DIALOGUE

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THE CATHOLIC AND POLITICS

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A CHAPLAIN'S RULES FOR THE DIALOGUE

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ARTICLES by C. Emanuel Carlson, John F. Cronin, Theodore P. Ferris, Glyn Jones, Jaroslav Pelikan, Leroy R. Priest, and George A. Rosso

OCTOBER 1960

# the Chaplain

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*All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.*

# Dialogue—Why This Word?

In his much-discussed article "Rules for the Dialogue," published simultaneously in the *Christian Century*, an undenominational Protestant weekly, and *Commonweal*, a weekly journal of opinion edited by Catholic laymen, Dr. Robert McAfee Brown began by saying: "If one word has burst full-blown into the battle-scarred arena of 'Catholic-Protestant relations,' it is the word 'dialogue,' a word which is in danger of being trivialized by overuse. Everyone seems to be agreed that a new atmosphere exists which may make it possible for Catholics and Protestants to talk together once more without simply trying to score points or secure conversions—an atmosphere in which both groups can speak and listen (though not, one hopes, simultaneously)."

"Dialogue" has indeed become a popular word, not only in the Catholic-Protestant arena, but in many another area of human relations. Why is this so? What are its connotations? How does the word become trivialized?

Though the word is a gift from the ancient Greeks, it has taken on fresh meaning in our time, and chiefly through the work of Martin Buber. Thanks to him, dialogue connotes more than conversation, and more than discussion, even serious discussion. For conversation is too often a talking to oneself though two or more engage in it. And discussion is too often simply argument, a talking to convince or convert, with no real openness to the other's truth. Now dialogue means listening as well as speaking—a serious, honest, mutual searching, with respect for the other as a person. A third dimension, also, is intimated —what Buber calls "the Eternal Thou." Each speaker listens, not only to the other speaker, but to the Other who transcends them both—the Truth that can never be bandied about or used or possessed as a "thing" but can only be approached with reverence on the plane of the personal.

In this issue of THE CHAPLAIN the word is not trivialized, for each author has kept in mind its richer meaning, seeking honestly but humbly for that larger circle that takes us all in before God. J. A. L.

## An Announcement

It is with deep regret that I must announce the resignation of Julia A. Lacy, who has carried the burden of the editorial work on THE CHAPLAIN for the past nine years. It has been Mrs. Lacy's keen editorial perception and her meticulous editing skill that have brought THE CHAPLAIN to its present high standard as a professional magazine for chaplains. Our regret at her going is tempered by our great gratitude for all that she has done for *all* of us with such skill and devotion during these nine years.

I am happy to be able to announce at the same time that Dr. Lawrence P. Fitzgerald has agreed to assume the responsibility for editing THE CHAPLAIN as well as THE LINK. This is a very heavy load, but one that he assumes willingly and enthusiastically. Those of you who have observed the results of Dr. Fitzgerald's editorial skill during the last three years on THE LINK will share my enthusiasm over this happy solution of a difficult staff problem.

A grateful farewell to Mrs. Lacy and a warm welcome to Dr. Fitzgerald!

MARION J. CREEGER
*Executive Editor*

GLYN JONES

# *A Chaplain's Rules for the Dialogue*

THE caption for these comments stems from Dr. Robert McAfee Brown's recent article, "Rules for the Dialogue," in the *Christian Century*. (See box on page 5.) There is a mood of ultimatum in his subtitle, which proposes prerequisite "conditions" for the Catholic-Protestant conversation. Brown pleads for honesty—intellectual honesty in examining historical and theological evidences, moral integrity in considering the other party's position, emotional maturity in assessing and accepting blame for disunity, spiritual realism in confronting the issues which alienate and unify. If this appears to be a preachment of virtue—and we are never more corruptible than in our virtues—it speaks to a condition. Catholics and Protestants may not disagree about their common rascality, though each may attribute to the other an advantage in the premises; but they are not conspicuously successful in rising above it.

We should be thankful that the question is not "Should there be a dialogue?" Both parties share a growing embarrassment at the scandal of their estrangement. Conversation tends to be favored in each camp by those minds most faithful to the entirety of their respective traditions. The Malines conversations, the instruction from the Holy Office of 20 September 1949, and the presence of accredited Roman Catholic observers at the Lund Faith and Order Conference of 1952 are examples of tentative gropings from the Roman Catholic side, while one could list several timorous overtures from the Protestant side. We find ourselves, however, in the situation that soldiers call a "meeting engagement," wherein two armies stumble into each other almost unawares. Bereft of timely reconnaissance which could have developed for each the locus, the direction, and the strength of the other, these two colossi now face each other, as did Lee and Meade at Gettysburg, on a field not of their choosing and in a situation that is less than ideal.

If we desired a guarded rapprochement under controlled laboratory conditions, the times have decreed otherwise. The audacious rise of modern barbarism is pressing us toward dialogue. The viability of the national state, casting individuals in the role of citizenship, and the existence of a nascent international civil order are forging Catholic Protestant relationships which cry out for definition. New understandings of personality and of physical reality require at least a restatement of our differences. Profound mutual spiritual experiences—including persecutions and martyrdoms shared on the Christian level—will not down as though they never existed. Conversation in these areas is not so much desirable as it is unavoidable.

Dr. Brown's article, it seems to me, is directed toward an evolving propositional exchange between the parties. There are many advantages in conversation on the doctrinal plane. It is doubtless the area where our disagreements are most explicit and are symbolically most manipulable. Dialogue on this level is native to the dominant foci of both communities where sensitivity about separation is strongest and verbalization of propositional rationales most skillful. It gives promise of a neat, tidy finality, comparable to a treaty between countries, which cannot reasonably be expected of conversation on any other level.

Of course, propositional dialogue has its limitations. It is inevitably a manipulation of concepts and symbols, albeit crucially important ones, rather than a communion in the realities. Its rational mode tends to forget that the gospel precedes its theology, that Christian experiences at Pentecost, in Wesley's gospel hall, and at Fatima are generically prior to their ratiocination. Moreover, even a miraculous agreement on doctrine cannot quickly change the profound living nexus of each faith as a way of life. If tomorrow the theologians could come to terms, they should still confront the Andalusian ultramontane and the Georgia fundamentalist. Dialogue wherein faith is adumbrated may be vain without some degree of fellowship where faith is lived.

These difficulties are a comfort to the cynic. He knows that *hubris* is never more content than with a valid syllogism. He believes that theological discussion is an ideal ground for exploration without commitment, for conversation without covenant. Propositional exchange, to his way of thinking, is the best way to insure disunity. If the cynic has a point—and we shall not argue with him—he must remember that most meaningful communion must eventually be expressed in conceptual

### Rules for the Dialogue

Here are the rules suggested by Dr. Robert McAfee Brown as "six conditions of fruitful dialogue." They are abstracted from his much-discussed article which appeared in the *Christian Century*, February 17, 1960, and simultaneously in the Roman Catholic journal *Commonweal*. The article is included in a book published this fall by Doubleday and Company. (See ad on Back Cover.)

1. Each partner must believe that the other is speaking in good faith.
2. Each partner must have a clear understanding of his own faith.
3. Each partner must strive for a clear understanding of the faith of the other.
4. Each partner must accept responsibility in humility and penitence for what his group has done, and is doing, to foster and perpetuate division.
5. Each partner must forthrightly face the issues which cause separation as well as those which create unity.
6. Each partner must recognize that all that can be done with the dialogue is to offer it up to God.

*—From* An American Dialogue *by Robert McAfee Brown and Gustave Weigel. Copyright © 1960 Robert McAfee Brown and Gustave Weigel. Reprinted by permission of Doubleday & Company, Inc.*

terms. Such an intercourse takes place only within necessities. Here we must have "rules for the dialogue."

We chaplains submit to certain "rules for the dialogue" which are a product of the civil order. The regulations of the armed forces prescribe an area within which we achieve a modus vivendi. Nevertheless, our conversation reveals a surprising lack of definition. It is an intercourse of parties at less than their best, a relationship maturing within the Erastian limits of this ancient, peculiar ministry. We communicate in a compass that is something less than Christian liberty. On the other hand, we converse at all only because there are relative freedoms within this curious context—an intimate proximity unknown to civilian clergy, a certain independence from ecclesiastical superiors, a liberation from some coercions and restraints applied by civilian mores, even a dubious emancipation in being of the church but not presently "with the church." It may therefore be argued that the chaplaincy offers a Catholic-

Protestant communion relatively unencumbered by rules. It is doubtful, indeed, whether promulgating a set of precepts would prove helpful to an intercourse of this character.

*The conversation among chaplains commences with the "I-Thou" confrontation.* It is first of all a relationship between persons knowing each other in their full identity. This may seem of little importance until we remember that civilian clergy, generally speaking, are denied this privilege. They rarely achieve the plane of the personal in dealing with ministers of the other faith. Most civilian clergy enact the role of agent—relating to other ministers only as spokesmen, as factors, as instruments. Indeed, some chaplains are unable to transcend this acquired "persona"; but many of us, in due course, begin to relate as persons. Occasionally this acquaintanceship reinforces the chaplain in his preconceptions about the man he confronts as a "Catholic" or a "Protestant" person. More frequently it becomes an osmotic process by which he gradually learns the savor of a slightly different way of life. It can be a poignant knowing, this belonging-from-the-outside with another ethos. It is communion punctuated with moments of acute awareness when, as Dr. Brown puts its, one is conscious that the stress has moved from "separated" to "brethren," though separated we remain. It is a symbiosis which causes increased inner tension for each man as intimacy increases respect and affection.

This follows because the personal relationship achieves a validity of its own without respect to differences in dogma. The priest at his Mass, the Protestant in his prayers, necessarily experience the personal as a primal plane of relationship which theology exists to describe. This unavoidable impingement of the person upon the proposition stresses among chaplains questions which seldom probe so deeply among civilian clergy. Doctrine does not exist *in vacuo*. The primacy of the personal does not change the logic of dogma, but it certainly affects the climate in which doctrine is received. One may logically maintain, for example, that error has not the same rights as truth. In the I-Thou relationship, however, this proposition is no longer an abstract symbol but rather a statement which must be qualified by such realities as the inviolability of conscience and the natural rights of man. This distinction is clearly implied in the Holy Father's words to the Union of Italian Lawyers: "The obligation of repressing errors of ethics and religion cannot be an ultimate norm of behavior. It must be subordinate to higher and more

general norms which in some circumstances permit, and sometimes even show as being more perfect, the tolerance of error in view of a higher good." [1] The personal relationship has its own profundities.

Even more important, the halting and undefined personal conversation of the chaplaincy is not a monopoly of the clergy. It is a dialogue of laymen as well. Civilian congregations are not surprised when their spiritual leaders express various degrees of indifference, contempt, or hostility toward ministers of other faiths. Military congregations are uneasy and embarrassed when these attitudes appear among chaplains. From his acquaintance aboard ship, in the regiment, and at the air base, the layman has learned to like and respect clergy of other faiths than his own. Moreover, he accepts without question clerical relationships that are inconceivable in civilian life. The civilian Mississippian is shocked at the thought that a Southern Baptist preacher may be supervised and assigned and evaluated by a Roman Catholic priest; the Mississippian in the Navy or Marine Corps takes such a situation for granted. Of course, military discipline explains some of this, yet phenomena rising from this necessity take on a life of their own. The nuances of the respect and affection which many chaplains feel toward one another are not lost upon their flocks. Indeed, military laymen accept this situation as evidence that their clergy are more Christian than otherwise and lament the absence of this mutual trust in the more general life of our churches.

*In the second place, the I-Thou relationship of chaplains is ethical as well as personal.* Perhaps the ethical precedes the personal, for our relationship begins with a fundamental question: "Can he be trusted?" Such an inquiry would not be surprising were these two men meeting in a commercial situation. That it lurks unuttered in the hearts of two clergymen is scandalous testimony to our alienation. Yet there is some reason for this query. We are dealing with a degree of predictable human fallibility—of legalism, of prejudice, of inhibition, of undiscriminating loyalty to the "in-group." Some few cannot be trusted. Nevertheless, under conditions stringently testing the character of our Christian manhood, most chaplains are equal to the moral challenge. We muster sufficient integrity to support a relatively efficient administrative system.

[1] Quoted by Fr. George H. Tavard, *The Catholic Approach to Protestantism* (New York: Harper & Bros., 1955).

We reveal an honesty which opens to us the priceless pearl of personal relationship each with the other.

Despite overt disagreement at familiar points, there is considerable effective co-operation among Catholic and Protestant chaplains in areas affecting the moral climate of the services. Many a commanding officer, faced with the united testimony of his chaplains, has wryly accused them of "ganging up" on him. The chaplains have also been active in the command programs variously known as Character Guidance, Character Education, and Moral Leadership. Curiously enough, it is precisely at the level of conceptual exchange evoked by these programs that Catholic and Protestant chaplains have failed to achieve a meaningful dialogue. Semantic difficulties, inability to transcend parochial formulations, and scholarly limitations have frustrated serious conversation in the premises. Our experience at this point illustrates the relevance of Brown's caveats with respect to propositional exchange. Even so, we are sharing an ethical experience of a dimension that can be appreciated only by men who have spent some time in a non-Christian country. To put it another way, chaplains become aware that intense and legitimate ethical disagreement between our communions may tend to obscure the vast moral heritage we share.

*Finally, the I-Thou relationship has produced among us a spiritual companionship which is in turn embarrassing, baffling, and exalting.* As Christian clergymen we are set aside to witness and to serve, to proclaim and to mediate, and not merely for those within the fold. Separated in holy orders, we are united in a divine calling. The most scrupulous adherence to prudential factors cannot erase this sign which distinguishes us from all other men. We are a spiritual brotherhood called by Christ—variously called, it may be, yet still called. In our highest moments we rediscover this again and again. We work together, care together, sometimes suffer together, occasionally die together. We come to know each other as persons and as men of integrity in a comradeship of colorful richness. Yet the pinnacle of our fellowship is reached when we know each other as men loving Christ, beloved of him, fruit of his sacrifice, servants of his Kingdom.

It is this fellowship, tenuous and fragile, that the Pope recognized in his Christmas message of 1939, when he called on "all who are united to us through the bonds of faith, all who, without belonging to the visible body of the Catholic Church, are near to us through faith in God and

Jesus Christ." [2] How singular that we can scarcely communicate to each other our thoughts of him but are united in a common conviction and experience of his saving power! Yet it is not finally strange. "To believe," writes Richard Niebuhr, "is to be united both with the one in whom we believe and with all those who believe in him." [3] So we find it. We are estranged, but ours is the alienation of men with a common Lord. This comes clear at the point where our faith is lived. There, ever so often, a Protestant chaplain in his time of joy or his hour of grief has been told by his Catholic colleague, "I'll remember you in tomorrow's Mass." There a Catholic chaplain has known that he and his were included in the intercessions of some Protestant family. When we cannot pray *together* we are most true to our Savior in praying *for* each other.

We pray, too, for the deeper unity commanded by our Lord, though we cannot minimize the difficulties in attaining it. All of us—theologians, clergy, laymen, chaplains—are bound to obey his mandate where our lines are cast. St. Ulrich's Church in Augsburg may well offer a parable of our condition. In an edifice named for their common patron, Catholic and Protestant congregations worship in distinctive sanctuaries separated only by a side wall. Razing that intervening wall is a concern of both flocks, yet it cannot be done arbitrarily without endangering the sanctuaries and their timeless treasures. We can easily imagine these Christians approaching the problem in two ways. First, the masters of accommodation and stress and the underlying doctrine of structures must examine the architectural problem. This is a delicate matter best accomplished within clearly defined boundaries and axioms. Nothing less than the strictest adherence to rules will permit such a work to proceed. Some day these specialists may find a formula conformable to the intention of the Master Architect.

Until that time the worshipers must take another way. Realizing that Christians must sometimes live in proximity until they are able to live in community, the two congregations of St. Ulrich's share the common occasions of life where faith is rather lived than explained: with hedges to be cut, lawns trimmed, furnaces repaired. They concentrate less upon

[2] Tavard, *op. cit.*, p. 109.

[3] H. Richard Niebuhr, *Christ and Culture* (New York: Harper & Bros., 1951), pp. 233-34.

rules than upon relationships. While studying walls, they are committed to persons—to some who are neighbors and to one who is Father as well as architect. In obedience to him they forge personal and ethical and spiritual communion within the mortal circumstance. It is through this kind of experience that chaplains are privileged to participate in the dialogue. We dare not predict an outcome for such a dynamic, since its moving Spirit is like the wind, which "bloweth where it listeth." We can only leave its future to our heavenly Father in the confidence that no wall is ultimately his will.

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## *Religion in the 1960 Campaign*

THE Fair Campaign Practices Committee, composed of Protestants, Catholics, and Jews under the chairmanship of Charles P. Taft, commends to American voters the following principles for fair discussion of religion in an election campaign:

1. It is proper and desirable that every public official should attempt to govern his conduct by a personal conscience informed by his religious faith.

2. No candidate for public office should be opposed or supported because of his particular religious affiliation. A campaign for a public office is not an opportunity to vote for one religion against another.

3. A candidate should be judged by his qualifications for the office he seeks, and by his position on issues relevant to that office. He may properly be questioned about such issues and about the bearing of his religious faith and conscience on them. A candidate's religion is relevant to a voter's decision, but only so far as it bears on such relevant political issues.

4. Stirring up, fostering, or tolerating religious animosity, or injecting elements of a candidate's faith not relevant to the duties of the office he seeks are unfair campaign practices.

5. Intelligent, honest, and temperate public discussion of the relation of religious faith to the public issues will, as it has already done, raise the whole level of the campaign.

JOHN F. CRONIN

# *Religious Tolerance— The Catholic and Politics*

*The following discussion appeared in two recent issues of* Our Sunday Visitor, *the national Catholic Action weekly. The first part of the discussion reprints in full Father Cronin's article "Religious Tolerance" from the issue for June 26. This is followed by related excerpts from the author's earlier article "The Catholic and Politics," published March 20. For permission to give longer life to these significant articles, the Editors are indebted to the author and to Monsignor Joseph R. Crowley, editor of the Catholic weekly.*

ONE of the thorniest issues involving Catholic political teaching is that of religious tolerance. It is currently being discussed widely because of the political campaign of 1960. But independently of this particular occasion of controversy, uncertainty about Catholic teaching on religious tolerance is a traditional obstacle to Protestant-Catholic understanding.

The objections in their crudest form feature the Inquisition, current restrictions on Protestant activities in certain so-called Catholic countries, and the teaching of certain Catholics that the state has a duty to repress error, including religious error.

We do not effectively answer these objections by listing similar situations prevailing in nations that have a non-Catholic state religion. Those who hold in principle that restrictions upon religious freedom are wrong cannot be answered by merely citing similar wrongs found in Protestant or Moslem states. Moreover, they may say that Catholics repress minority groups because of Catholic doctrine. By contrast, they assert, repressive practices in other nations have various historical origins not connected with the doctrine of the state religion.

At any rate, mutual recrimination is rarely fruitful. Pope John XXIII

on several occasions suggested that Catholics would help the ecumenical spirit by admitting our own faults instead of publicizing those of others. In this vein, it is well to admit that there is much in our record that gives cause for legitimate concern.

Once this admission is made, we are in a better position to note the special circumstances of history and national temperament that led to the Inquisition and related activities. But even more important, we can face the even tougher problem of Catholic doctrine in regard to religious toleration.

Perhaps the best approach to this, given a serious and thoughtful inquirer, is to recommend a recent *Protestant* study of the problem. In 1959, the World Council of Churches published a brochure entitled *Roman Catholicism and Religious Liberty*. It can be obtained in the United States for one dollar from the World Council of Churches, 475 Riverside Drive, New York 27, New York. This study should be mandatory reading for any columnist, commentator, or writer who discusses the Catholic position on religious tolerance.

The author, Dr. A. F. Carrillo de Albornoz, summarizes his study in these three points:

> Many Roman Catholic theologians, in many countries, defend a new theory in favor of complete religious liberty in *principle*. . . .
>
> This theory has in no way been condemned but, on the contrary, is supported by very important members of the Roman Catholic Hierarchy. . . .
>
> This theory is not a tactical variant of the old doctrine for reasons of opportunism, but another radical and irreducible doctrinal position which is very sincerely and fiercely fighting the old one.

In the introduction to his study, the author notes

> the momentous importance, within the Roman Catholic Church, of the every day increasing stream in favor of religious liberty. If such an attitude should prevail in Roman Catholic thinking and practice, there is no doubt that new ways would open toward an ecumenical understanding with our Catholic brethren.

It is amazing, in view of the immense amount of writing on Catholic political teaching during the current political campaign, that there has been little if any reference to this valuable treatise. In effect,

most writers assume that the Catholic Church is basically intolerant. But, if they are friendly to the idea of a Catholic President, they assume that no American Catholic political figure would permit the Church to impose intolerance upon him.

By contrast, this European study concludes that Catholics who uphold the principle of religious liberty, even where the Church may be a state religion, are powerful and probably preponderant in the thinking of the Church. Pope Pius XII, for example, seemed to hold this position in his December, 1953, address to Italian Catholic jurists. He said: "The duty of repressing moral and religious error . . . must be subordinate to *higher and more general norms*, which *in some circumstances* permit, and even perhaps seem to indicate as the better policy toleration of error in order to promote a *greater good*." He notes that God permits evil. He also cites the parable of the cockle. His predecessor, Pope Pius XI, spoke of the principle of "freedom of consciences" (in *Non Abbiamo Bisogno*).

If this is the view of recent popes, what is the source of the controversy? Basically it stems from several views upheld both in theory and in practice by many Catholic theologians. The basic principle is that "error has no rights." Following from this is the conclusion that the state has the duty to repress error, as contrary to the general welfare of a Catholic community. Passages in statements by Popes Gregory XVI, Pius IX, and Leo XIII have been cited to uphold this view as authentic Catholic teaching.

On the other hand, reputable Catholic theologians have also held that, while error has no rights, people who in good faith embrace erroneous views do have the right to freedom of conscience. Some would also state that it is not the function of the state to interfere with private belief when this does not affect public order. St. Thomas Aquinas taught that it is not the duty of the state to promote all that is good or repress all that is evil or erroneous, but only to deal with matters that affect the common good.

At this stage, many Catholic readers are likely to be puzzled, wondering about the unity of doctrine in the Church. Under the circumstances, we can hardly blame non-Catholics for not understanding, since they have an even stronger view of the unity of Catholic thought. Here is where the distinctions made in an earlier article come into play. The basic principles of revealed doctrine and the natural moral law are

unchanging. But it is often most difficult to apply them with accuracy and consistency in complex circumstances of daily life.

An example might make this clear. A person is driving an automobile along a narrow road, with steep ravines on either side. Suddenly a pedestrian looms into sight. The driver could not brake the car in time. To swerve to the left involves a possible head-on collision. To swerve to the right invites possible fatal injury in the ravine. Keeping straight ahead means injury or even death to the pedestrian. What is the moral obligation of the driver?

If the first principle that comes to his mind is that of charity and justice toward the pedestrian, he would risk his own life to avoid a collision. By contrast, if he thinks first of the duty to save his own life, he will try to brake the car but he will not swerve. Both principles are valid. But in this concrete case, they are in conflict.

In the controversy under discussion, at least four points of view can be advocated. The strictest, and most out of harmony with American opinion, is that error has no rights and that the state should repress error. This view may be one of several factors that explain the Inquisition.

A milder view is that expressed by Pope Pius XII, namely, that religious toleration is permissible or even desirable in terms of the general good of a community. He explicitly invokes the higher principle of the common good as taking precedence over any alleged duty of the state to repress error.

A third position would not challenge the theoretical arguments behind the first view, but would say that, for tactical reasons, a Catholic state today should not invite the discord that would be involved in suppressing error. This position was often expressed by Catholic writers in the 1928 political campaign here.

The fourth position, and the one that Dr. Carrillo de Albornoz considers in the ascendency in the Church today, flatly comes out for freedom of conscience as a sound principle. The state would have neither the right nor the duty to interfere with this freedom, unless the common good so demanded. If, for example, some primitive religion believed in human sacrifice, a state would be obliged to repress this practice. But it might not forbid the worship of idols, however repugnant this might be to the rulers of the state.

Controversies of this nature are not new in the Church. Sometime

they may involve matters of faith not yet clarified by solemn papal definition or a decision by an ecumenical council. More often they are in the area of prudential judgment, involving the selection among valid principles (as in the case of the automobile driver cited above). Such controversies do not affect the unity of revealed doctrine.

Once this position is understood, we can allow for a good deal of puzzlement among non-Catholics. It would be amazing if one Catholic layman in a thousand could correctly explain the Syllabus of Errors of Pope Pius IX. This is a summary of errors condemned under his pontificate. It can only be understood by going back to the original decrees of condemnation and considering them in all their circumstances. When they are flatly quoted out of this historical context, they can indeed be misleading.

This point is well expressed by Dr. Carrillo de Albornoz. He notes the historical background that explains positions that seem strange and even inconsistent today. We Catholics in the United States, facing the difficult discussions of the coming months, can indeed be grateful for such a book. Indeed, readers of this article might wish to purchase a copy and then recommend it to the next columnist or commentator who assumes that religious intolerance is basic Catholic doctrine.

But religious tolerance does not mean religious indifference. The Catholic Church does try to form the consciences of its members on moral issues in political life. So do Protestant and Jewish circles. Such religious formation does not constitute political dictation over a government official. Failure to understand this distinction is common in the United States, witness the reaction to stories that appeared in the American press on May 18th, quoting *Osservatore Romano*. Yet within the same month the National Council of Churches upheld the right of the churches to speak corporately in the area of public morality. Basically there is little difference between this position and that of the Vatican.

CATHOLIC reaction to government and political life has changed somewhat through the centuries. The New Testament did not go extensively into the problem. Our Lord told Pilate that whatever power he had, he had from Above. The Lord also paid taxes. St. Paul told the early Christians to obey civil authorities as speaking with the power of God. St. Peter had a similar message. While Catholics agreed that civil

authority was of God, they disagreed on other phases of the question.

St. Augustine, for example, felt that political subjection was a result of original sin. St. Thomas, in a view now generally accepted, held that political life was natural to man, a direct result of his social nature. It was not a punishment for sin. Other early controversies concerned the relationship of the civil state to the Church. Catholic thinking evolved to the point where both societies were considered sovereign in their own spheres. But there is still debate about situations where their jurisdictions overlap, for example, marriage and divorce.

The Church has consistently held that the *form* of government is, of itself, no concern of religion. Provided only that the rule is just, it is not important that the type of government be a democracy, an aristocracy, or single-man rule. Many secular writers think that the Church is prejudiced against democracy. The origin of this view is twofold: The writings of Pope Leo XIII, in a context of violent anticlericalism in newly formed democracies of Western Europe, sounded notes of caution about abuses in democracy. Secondly, in the present century, many of the world's dictatorships have sprung up in Catholic (or nominally Catholic) nations.

Yet persons with a longer view of history would have been less hasty to reach such conclusions. The Church has long held in high regard the idea of rule by law, rather than by the whim of ruler. Even under medieval serfdom, the prevailing judgment was that any lord or baron must rule under law. The insistence upon this point was the basis of the Magna Carta. It was also the ground for the revolt of Catholic writers against the concept of the divine rule of kings. And law, in the Middle Ages, had a strong element of insistence upon the consent of the governed.

Pope Pius XII made two major contributions to Catholic theory of government. His Christmas, 1944, message was a long tribute to democracy. While reaffirming traditional neutrality as to the form of government, he wondered whether, in modern times, the democratic form of rule might not be a virtual necessity. Given the immense power of the modern state over its citizens, would it be possible to have just rule without participation by the ruled?

Again, in 1953, the Pope made an important address on religious toleration in a modern political community. Many Catholics had opposed toleration of error on the grounds that truth has higher rights that

> CHRIST in the parable of the cockle gives the following advice: let the cockle grow in the field of the world together with the good seed in view of the harvest (Matthew 13:24-30). The duty of repressing moral and religious error cannot therefore be an ultimate norm of action. It must be subject to higher and more general norms, which in some circumstances permit, and even perhaps seem to indicate as the better policy, toleration of error in order to promote a greater good.—Pope Pius XII.

should be upheld. But the Holy Father noted that often the general welfare of the community calls for toleration of lesser evils, for fear that greater goods may be lost in the process of repression. . . .

[It] may strike readers as strange that there are debates, differences of opinion, and shifts of emphasis in the realm of Catholic political teaching. Some may think: If it is Catholic, then it should be certain and unchanging. Here some distinctions must be made that are most important for the understanding of Catholic political and economic thought.

The first topic to note is that very little can be found in the Scriptures or in solemn doctrinal pronouncements of the Church that pertains *directly* to the political and economic field. We noted some passages indicating that civil authority is from God. The Church has solemnly condemned Communism and Socialism, as defined at the time of papal condemnation. But the bulk of Catholic political and economic teaching is based on natural law. Natural law is known, in this context, from the study of human nature and society, in the light of right reason. It may take centuries for the Church to affirm truths of his nature.

Secondly, many points in the Church's political and economic teaching are derived as conclusions or applications of revealed teaching or of natural law. Such doctrines as the law of love of neighbor or membership in the Mystical Body of Christ may seem quite remote from technical problems of industrial relations. Yet, after profound thinking on their implications, we may see that the logical consequence of these truths is a pattern of conduct that affects the factory or the mine.

When we assert the dignity of the human person, as having a soul created by Almighty God, we do not directly say anything about race

relations or wages paid to heads of families. Yet it could well be that race relations and wages may involve practices that are incompatible with our proper relations with a fellow child of God. It is for this reason that the Church, especially in recent years, has often spoken on such issues. When glaring evils make it clear that society is not functioning properly, it is only proper that the moral implications of these evils be made clear.

If all these distinctions are complex, and even confusing, it is to the good. For they should keep us from the dangerous habit of rushing into complex situations with a simple remedy, offered in the name of the Church. Some issues are that simple. But many more in the modern world are not. Moderation, caution, and careful study are not signs of compromise. Often they indicate the only course that a wise and humble Catholic should take.

## Protestant Theology in Rome

Below the surface, deep things are working in the Church of Rome. The Biblical Revival, the Liturgical Revival and the new sympathetic interest in Protestantism are in point. At the Gregorian University in Rome students are given this year, for the first time, a choice of studying Eastern Orthodox or Protestant theology. Out of 315 students 280 chose Protestant theology. One of them told me that the students were delighted because the professor who gives these lectures started by demolishing all the stock Roman arguments against Protestantism. After that, they felt ready for a spiritual encounter with Protestantism.—JOHN LAWRENCE in *Frontier*.

C. EMANUEL CARLSON

# *Levels of the Dialogue*

AMONG the many religious issues that are news in 1960, two have had a large lead on the others. The "religious issue" in politics has led throughout the year, but "Protestant-Catholic dialogue" has also made a good showing. It is in order to ask why these are so newsworthy, and how they are related to each other.

"Conflict" is a possible common denominator that accounts for public interest at the surface level. Interfaith communications are no longer purely of theological interest. A national interest is also latent if not apparent.

The discussion of the "religious issue" in American politics has already produced a new awareness that our democratic process can be subject to disorganization as a result of prior political organization made effective by bloc voting. For all its heterogeneity, the American nation has been remarkably free from such quasi-political units within the political boundaries of the nation. The prospects of an American *Kulturkampf* now seem possible at least. While the political orators have been repeatedly asserting that there is no "religious issue," yet the American public has gradually become more conscious of religious structures as power factors in political life. With the possibility of decades of religio-political strife ahead, the questions regarding the true nature of the Protestant-Catholic dialogue become enormously important to the national scene. From the viewpoint of this scene, the question must be asked whether this dialogue is of such nature as to give promise of hope for the freedom and the coherence of political life in the nation. Is this a centripetal force in church life which can affect the centrifugal forces now being projected into political life?

## Levels of Participation

Some estimate of the significance of the forces now expressing themselves in Catholic-Protestant dialogue can be gained by observing the levels of participation in the exchanges.

There is really nothing in the Vatican plans as announced to date that would justify including in our concept of "dialogue" the renewal of the council approach to the problems of the Roman Catholic Church. A few Protestant observers may attend, but all indications are that the language, the agenda, the participants, the implementation, and above all the objectives, are being planned with reference to conversation within rather than without the Roman Church. Yet this process within that Church could be vitally related to the potential growth of communications between the responsible leaders of Roman Catholicism and those of the various branches of Protestantism. Conversely, the responses from the leadership of the World Council of Churches, from national councils, and from world confessional fellowships have all been reserved, if not skeptical, regarding the possibility of conversations as Christian equals. To anticipate any kind of ecclesiastical summitry seems highly imaginative.

In the large, the publicized instances of dialogue have been of a theoretic or theological nature rather than administrative. When viewed in terms of participation patterns, we seem to be dealing largely with a particular aspect of academic freedom. Neither the consultations in Europe nor those in America have been marked by the presence of people, Protestant or Catholic, who make church policies. More priests than bishops, more theology professors than presidents, more editors than curriculum planners, etc., is the general pattern. In fact, many participants hold only peripheral commitments and obligations to the movement they are said to represent.

If the dialogue is to have significance in the lessening of political tensions, it must somehow affect the so-called "grass roots." The political interests which are tempted to play upon religious differences for electoral advantages do not work through theological conferences; neither do they limit themselves to soliciting the favorable disposition of ecclesiastical heads. To be effective, the dialogue must bear fruit in the attitudes and the reaction patterns of the individual voter.

The dialogue and the new studies within the Roman Catholic camp which favor religious liberty for the people as a matter of basic Christian insight, and not merely as a temporary adjustment to unavoidable political conditions, are at present primarily academic discussions among theologians. From the most optimistic viewpoint, the sequence of developments could be as follows. This theological emphasis could grow

until the responsible church administrators find it necessary to recognize it. Then the bishops would have to find means of gradual adjustments such that in due time adjustments could be made in canon law and the pronounced rules of the Holy See. Then these developments must be implemented in the thousands of diocesan and parish organizations and instructional media, and a new generation of civic leadership produced in the church. A similar process could be envisioned for Protestant structures.

All of this optimism rests on the assumption that theology forms and informs polity. The reverse may be as nearly true. Furthermore, the world situations that have called forth both the dialogue and the desire for a theology of freedom could change before the sequence runs its course to relieve the present-day problems at the political level. In his forthright article encouraging a "theology of toleration" among American Roman Catholics, Donald McDonald views the prospects:

> Individual Catholic political candidates, Catholic bishops, Catholic editors cannot, of themselves, supply the long-range permanent reassurance for which non-Catholics are looking. And it is unlikely that the Holy See will furnish that reassurance until theologians have accomplished their traditional task of elaboration and explication. (*America*, July 9, 1960, p. 437.)

Until these more comprehensive changes occur, dialogue is likely to remain rather academic.

Most religious movements nevertheless are experiencing an upsurge in the lay emphases of their particular structures. The place of the "layman" in the church has grown in importance within all branches of Christendom, and perhaps also in non-Christian movements. This shift has already proceeded to a point where the theology of the churches makes room for old insights that have now become new again with reference to the priesthood of all believers and the conception of the church as consisting in its participating people. Clericalism is obviously not dead, but ecclesiastical formulations may be far behind the tendencies of our age with reference to these shifts.

Such progress is obviously encouraging. The writing of such books as that by Msgr. Gerard Philips, *Role of the Laity in the Church* (Fides 1957), and its well-known equivalent by Hendrik Kraemer, *A Theology of the Laity* (Westminster 1958), are pointing toward a new day in Christendom. That this movement might proceed so far as to signifi-

cantly increase the ground held in common by the people who are affiliated with different branches of Christendom is certainly not beyond either the consecrated imagination or the hope that is born of faith.

Within the framework of a mutual Christian consecration, conversation becomes normal rather than phenomenal, weaving cause-and-effect relationships into an indistinguishable whole. Msgr. Philips looks upon the new status of the laity as largely the result of a less antagonistic attitude toward Protestants. Controversy made for rigid definitions and one-sided formulations, he holds. Specifically he ascribes the Roman Catholic overemphasis on hierarchical authority to the defensiveness resulting from Protestant attacks on that authority. Most of the Roman Catholic catechisms, he says, were originally drawn up with an "anti-Protestant motive," and he points out that the classical Catholic formulations on the church grew out of a reaction to the "errors" of Calvin and Luther and were accordingly off balance. Citing a much-celebrated formula, he goes on to comment:

> This description, perfectly adapted to its particular end, passes over in silence the internally vitalizing infusion of Christ and the proper end of the community, sanctification. The faithful, it says, must obey. Moreover, they profess their faith and take part in worship. They are not purely passive, but what they should produce is scarcely elaborated. In practice, our ecclesiology has remained more or less a defence of the episcopate and the supreme power of the Pope, a doctrine of the hierarchy. Today, a new chapter is being elaborated; somewhat barbarously it could be entitled *laïcology*." (P. 12.)

If this new theology of the laity were the common meeting ground of the dialogue, one could visualize a new force emerging. From the vantage point of this observer, however, the conversations to date show little evidence of being rooted in this fertile soil; and yet the total configuration leaves room for speculation and perhaps even hope. The dialogue could spread to both the highest and the lowest levels.

The findings of Dr. Carrillo de Albornoz' review of current Roman Catholic thought on the subject of religious liberty can also be the basis for optimism. If the writings of the Roman Catholic theologians now predominantly urge the defense of religious liberty as something arising out of the Christian understanding of creation and redemption, and not merely as expedient adjustment to conditions, then one may be

justified in anticipating the decline of institutionalism before the advance of the gospel. Self-seeking churches have long sought to proclaim the gospel of a self-giving Lord, but the aspirations to power have persistently jammed the channels and the deciphering of the message. With the dissolving of the will to political power within the churches by means of a rising concern for eternal human well-being, a new platform would have been gained for both dialogue and the gospel.

That the political implications of these theological insights have not yet reached either polity or policy levels seems quite clear. The political instruction of the laity continues with the traditional assumptions of clerical supremacy and superiority. While more is being asked of the laity, it is still asked for and by the institutions. Political instructions through Vatican channels have increased and not decreased. Some duties which are included in the theologian's concept of "priesthood" are sometimes urged upon the laity, and the "lay apostolate" has become a popular phrase in the Roman Catholic press; yet there is no reason to believe that more freedom of judgment or more direct responsibility to God is involved. "Catholic Action" shows little sign of being less "Catholic" in the institutional sense, and it may not be any less "Roman." On the contrary, the clergyman's role as "moderator," if not as "director," of every unit of Catholic Action is now being crystallized into normative patterns.

The power structures of Protestantism have been less obvious, and, perchance, less effective. Whether or not shifts are taking place in one direction or the other is certainly debatable. It would be difficult indeed to sketch trends which are of such nature or degree as to be factors in the future of the theological dialogue.

In brief, when viewed in terms of level of participation at present, there is little in the current dialogue that has significance for the political pressures of ecclesiastical bodies. Such signs of encouragement as appear are now monologue rather than dialogue. Whether they can gain influence to become dialogue is an open question.

"Dialogue is mature and helpful. Monologue is silly and meaningless." Such words of easy evaluation do not appear frequently in print, but the attitudes they express are almost standard in books, articles, and conferences. Unfortunately, like most simple answers, these, too, lose their appearance of validity when analyzed.

Even though this article deals with dialogue, a paragraph in defense

of sane monologue is in place. We have already passed the time when "conditioning" and "psychological responses" are an adequate explanation for the motives and patterns of life. The inner man and the inner movement are also important. In spite of, or perhaps because of, the scientific upsurge which threatens to put man into space, or out of existence, many people have returned to introspection and meditation. Neither the thoughtful person nor the thoughtful movement should assume that the fine art of talking to oneself is meaningless.

### *Levels of Communication*

Future church historians may decide that the the current wave of dialogue has been more sociological than theological at its base. The new perceptions of this shrinking earth floating in the ever-expanding space will be reflected in group life and in intergroup relations. We may be dealing with this reflection.

That dialogue is in the very nature of man would be generally agreed by sociologists and theologians. And it is normally rooted in the current scene.

"God *made* . . . ," "God *looked* . . . ," "God *said* . . ." are the key phrases of the creation account. While these verbs are used to portray the unfolding of history, for the theologian they may have their chief significance in the unfolding of God before the human mind. "In the beginning . . ." we meet a God who is creative, evaluative, and communicative. And this is the "image" in which man is cast as the culminating and directing entity of material creation. In short, the Judaeo-Christian concept of man is that of a communicative being for whom dialogue is normal.

Similarly, for the sociologist, man in isolation is less than fully human. The verbal forms which constitute "language" have long proved themselves the most facile for many purposes. Even if it is not always the most expressive medium, it tends to be equated with "communication." The Old Testament emphasis on "laws" rested in large measure on verbal formulations. However, the history of the religious experience which was based on this type of revelation clearly shows its inadequacy. If the mind of God had consisted of "law" of the type known to courts and lawyers, the New Testament revelation would not have been needed. But such was not the case, so the "Word became flesh and dwelt among us." All of life becomes involved, and only life could communicate

the loving purpose of God. This lifts divine communication above the neat patterns of creedal formula and of the culture traits of set societies. "Truth in Christ," then, is not a verbal concept and is only partially shared through the use of words.

In fact, there is good reason to believe that the reduction of the gospel from the fullness of life to a verbal tradition which can be administered by an institution has been the most effective device for removing spiritual power from the message. This process represents the reduction of the gospel to a form which enables men to *use it* rather then to be *used by* it.

The above premises compel us to view the recent conversations among theologians as part of a much larger process of give-and-take between the historic movements they represent. Sociologically, the importance of theological conversations is difficult to judge in comparison with communications through such media as art, music, example, personal acts, legal or legislative processes, and countless other forms of exchange. What forms of shared experience and truth, then, are involved in the current dialogue? At what levels of communication is Christian dialogue taking place among the various traditions?

To some extent the Reformation movements were born in the tension of theological debate. Under heated discussion, formulas were drafted and positions taken. It was in part an academic process. It has been presumed that the continuation processes would also be academic, but at least two questions are posed by this level of dialogue. Is it, or is it not, as effective a tool with which to produce understanding and confidence as it is for producing group-awareness and tension? This level of communication has adequately demonstrated its divisive power, but the historical evidence of consolidating power is less adequate. Tools are not equally suited to all purposes. The church of Christ was really born in dialogue at a different level.

Another, and a closely related question, is whether theological formulations are as directly causative as they are usually assumed to be. We have already questioned whether policies and programs as seen in church polity are fundamentally products of theological thought. Suppose Roman Catholic and Protestant theologians find either a common ground or a common denominator; what real relevance will this have to interfaith relations, or to the distinctive group patterns and loyalties?

Fortunately, a much larger and more far-reaching religious dialogue

is in progress in our generation. The progress of education and the coming of radio and television have brought the movements out of their cloisters and placed them in public view. Roman Catholics may think they are not understood, and Baptists may feel that their particular genius is not grasped; but in reality many people know much more than they are supposed to know. The day is past when a priest, a minister, or even the Pope, can claim his own bailiwick as the only one that is truly Christian. When in the defense of "true religion" someone calls Billy Graham a "heretic," or Edwin Dahlberg a "communist," or Pope John an "ignorant priest," he now injures primarily his own standing and the cause he represents. This larger dialogue is demanding stature of mind and character which are not required in more isolated or partisan leadership. At what levels of communication is this larger dialogue taking place?

While theological papers and discussions move gradually toward adjustments on the doctrines of church authority, on the theory of church and state, and on the theology of the laity, large numbers of people may already have made these adjustments at the level of common citizenship. The Vatican "Ecumenical Council" will find it necessary to consider the *de facto* situation and the spiritual status of many faithful Roman Catholics who now live and worship under unauthorized bishops. The forces of history have so played on people and nations that many churches have become "free churches" long before their authorities can adjust their theology of authority. The modern world is teaching important lessons to the people of all disciplines and all traditions. In this classroom, communication goes far deeper than the verbalized expressions of most vocal observers.

The more refined expressions of this experience of human community in the modern world are to be found in the arts. It may be quite relevant, therefore, to inquire to what extent the aesthetic channels of our culture indicate the presence of Protestant-Catholic dialogue, or to what extent the arts are extraneous to the process.

While one may argue that modern architecture is more influenced by functional needs and structural convenience than by ideational concepts, yet a careful survey of the use of modern design for new churches in various movements would be of genuine interest. The new architecture does speak of a new age, quite different from the 14th century. As a matter of casual observation, certainly many Protestant leaders are

wondering how so conservative an institution as the Roman Catholic Church can use modern architecture so freely.

Another area of aesthetic dialogue can be observed in the increasing mutual acceptability of the music from different movements. Handel and Bach are gaining ground among Roman Catholics at least as rapidly as the 16th-century chants are invading Protestant churches. Continental Europeans and Americans of all faiths can appreciate the Elizabethan English of the King James Version of the Bible or of historic prayers and rituals even though they do not equate such culture traits with fundamental Christian commitment. All of this means opening channels for common aesthetic experience, which is also dialogue.

The Protestant tourist in Rome has no difficulty in understanding what the architects and artists were trying to say in the erection of St. Peter's Church. He can also understand the bitter art of the Church of Ignatius Loyola, and he is not surprised to find it omitted from the tour guides. No movement will deliberately keep its less worthy cultural expressions alive. If the people find a Christian mutuality, they will also find it possible to live above their history. But as the tourist makes the rounds of the ancient city and relives the misfortune of the church's marriage to the imperial power, he wonders, How long? In all of it there is hope even though the road that leads out of history to the future is a long trail. The conversations of history move as slowly as the mills of the gods.

## Levels of Motivation

The true significance of current attempts at dialogue would be best evaluated if they could be distributed over the various levels of motivation which are the potential forces in whatever media may be used. To invite analysis in this intangible area does not presuppose competence regarding ultimate judgments. Rather it suggests that real understanding in these problems must carry us past the personal view of the actor and past the cultural medium of exchange to the basic spiritual elements that make us Christian. It is at this level of scrutiny that we must differentiate such varied forces as academic curiosity, power diplomacy, and Christian love.

When we differentiate the personal role of a theologian participating in dialogue from that of a responsible church official, we must also proceed to an understanding of motivation in both instances. For in-

stance, some suggestions have been made that Roman Catholics and Protestants are now within possible reach of a common scriptural text. The new Revised Standard Version is admittedly a big improvement over both the King James Version and the Douay Version, so perhaps with a few footnotes the Revised could become the accepted text for schools even though the sectarian versions are kept for worship purposes. So far these are ideas in the minds of editors and writers rather than of bishops or denominational secretaries. An idea such as this one could easily be advanced to the implementing or policy level. The question of purpose and motivation is pertinent to the dialogue at all levels.

On the affirmative side, the above idea could be a move toward understanding, toward trust, toward academic accuracy, and toward shared Christian experience on the part of children in the public schools. Presumably these purposes could also be related to desirable goals in the services of chaplains to the armed services. It could aim at the emancipation of people from the limitations of their own situation. On the other hand, dialogue among churchmen can be like diplomacy among political leaders, a form of less costly war. The war may be defensive or offensive, and the alliance "holy" or "unholy." When conversations at either green or maroon tables are a mere extension of the battlefield motives, these conversations must be evaluated in terms of their effectiveness to win new ground or to develop greater power. Each group is then expected to sublimate its formulations and its objectives with the best possible public-relations skills, but the victories which are anticipated are at the structural rather than at the spiritual level. The agreement on Scripture text could aim at a greater regimentation of youthful minds.

In this kind of dialogue new diplomatic alignments can also take shape. Circumstance and need often produce strange bedfellows. When large opportunities present themselves, competitors sometimes set aside their differences in order to enter in co-operatively. Likewise, under pressure from an outside agent two rival groups or movements may make a common cause which is strictly opportunism. All of this raises such questions as these: Are the current efforts at dialogue an expression of the current pressure of "atheism," "secularism," or some other common enemy? On the American scene, to what extent do they arise out of the large opportunities of an age in which "religion" is popular

and "religious institutions" are much "needed" for social objectives?

With disturbing frequency the appeals for Roman Catholic-Protestant co-operation are set in one of these contexts. "Dialogue" has been urged in order to have the exchange of ideas needed for an "unbigoted political campaign," in order that the "international conspiracy" may be defeated, and in order that "secularism" may be overcome in American national life. Perhaps sizable "concessions" can be made to attain such practical goals and opportunities in the modern world.

"However great the distance between Catholic and Protestant in the 16th and 17th centuries, it falls into significance in the face of the barrier between believer and atheist in our day," it is said. On this basis we are urged to work together "to restore harmony and give Western culture its new inspiration." We must "spiritualize Western culture"; Anglo-Saxon and Latin cultural patterns must "slowly blend into one configuration." With these practical ends in view, we are urged to "reduce unnecessary ignorance" about the other camp, and some ask for a major "summit conference" which presumably could bring "peace" in the churches. The "time is ripe" now, it seems, "for mutual respect." "Interdenominational good will" in this context is of such importance as to produce efforts in its behalf even with the Congress of the United States.

Desirable as some of these sociological forces on the current scene may be, it would be unfortunate if their pseudo-religious quality were mistaken as being essentially Christian. The coherence of the Christian fellowship must be found and created at a much higher lever of motivation and experience. The true opportunity of the situation consists in the possibility that dialogue may be lifted from the realm of institutional images, interdenominational strategy, and national tactics, to the realm of a new experience of the invasion of God into the ramshackle array of human plans, aspirations, and ambitions. Perchance the human dilemma has become so acute as to make a new Pentecost possible for the Body of Christ. In short, perhaps the time has come to take the claims of Christ so seriously that we agree to build his kingdom and not our own.

Much is being said in Roman Catholic channels about the "maturing" of their movement in the United States. Writers among them seem to differ in their estimate of the present status of that process, ranging from "uncertain adolescence" to "full adulthood." "Mature" men like John

Cogley can see that Roman Catholic reliance on pressure-group strategy and power-play tactics—"the Pavlovian response of a minority group complex rather than the result of theological propositions"—has been self-defeating. His critics, with the wider hearing, see no hope in this "semantic armistice which allows the belligerents to swing along the path of peace with clasped and weaponless hands." This defensive mentality continues to expect a "hard core of opposition" and is sure that the Catholic cannot go along "professing the triviality of dogmas and the fallibility of all religious institutions, including his own."

Opinions also differ among Protestants as to whether signs of a new Pentecost may be on the horizon. Taken in the large, however, there may be more spiritual optimism and less institutional defensiveness in the Protestant camp. "Biblical theology," "revival," "the lordship of Christ in the church," and "the unity of the household of faith" are some of the phrases with which the new hope is undergirded in Protestant conversations. And yet, the new Pentecost has not yet erased the proneness to taking political advantage of the economic, social, and political prejudices of the particular population element. "Prophetic self-awareness of the church of Christ" is a recurring ideal, but it is still an elusive principle of living.

If we feel that the dialogue of opportunism, like the dialogue of academic curiosity, the dialogue of poltical power, and the dialogue of human distress, all seem to fall short of a spiritual give-and-take which embodies the presence and the power of God, then we may justly be asked what would constitute dialogue in a modern Pentecost.

The pivot of evaluation is undoubtedly found in the question, Are we using the dialogue for our own personal and/or institutional ends, or are we being used by God in his confrontation of the world? A return to the Book of the Acts to see the power which is of God formatively at work can be of help. To have real Christian impact on today's world, the interfaith dialogue needs to achieve at least four *Pentecostal characteristics:*

1. First of all, it must rise above linguistic, cultural, and national differences which impose themselves as barriers to a divine community. That the first act of the Spirit of God should be to meet human inadequacies at this point is striking indeed. Genuine communication is of such major concern to God that he began his new community by miraculous achievements in this area. In the face of the principles of

Pentecost, a policy of institutional isolation is self-incriminating for a Christian fellowship. Outreach is of the very essence of the Christian community, and this basic nature cannot be violated without doing serious damage to the community itself.

2. That God's dealing with the limitations of communication was matched simultaneously with a process of purification is also inherent in the gospel. Tongues of speech and tongues of fire go together. Hence, the dialogue must have a moral dimension which goes beyond the judging of the sins of curious youth. When divine selflessness becomes incarnate in human lives and institutions, the conversing institutions are lifted out of the pharisaic rules and patterns which have developed as the tools of ecclesiastical power, and "Christian character" becomes a more demanding concept than modern church standards declare.

3. The Pentecostal dialogue must be rooted in the proclamation of the gospel. The great commission of Christians and their churches does not deal in "Western culture," "juvenile delinquency," or "space competition." The modern dialogue, as the first Pentecost, must recover the centrality of Christ and the good news of his coming. That this message is fully relevant to the problems of our age and every age must be kept abundantly clear, but the applications of the gospel must not be permitted to displace the central insights which are to be applied.

4. The diverse and intangible methods which are available to God as Spirit must be respected. Religious "institutionalism" seems a normal product of history, but invariably it is powerless in terms of the peculiar kind of power required for the true purposes of God. "Religious" institutions easily become "political" in their methodology and in their aspirations. The disservice of Emperor Constantine in leading the church astray has been repeated many times since then both by politicians and by churchmen. On the other hand, any dialogue which is humbly responsive to the Spirit of God can be only helpful to the human race. Institutions can be possessed of the Spirit of God, but it is not given to institutions to possess either Father, Son, or Holy Ghost.

Is modern Christendom on the way to Pentecost? It would be presumptuous indeed to answer either yes or no. One may, however, assert that there is no institutional route to Pentecost which does not go by way of Calvary, and the open tomb!

GEORGE A. ROSSO

# *Let's Talk Religion*

SAIGON in Viet Nam can be very beautiful in May. Yet the beauty of the countryside is not so apparent if you are afflicted with leprosy. It is even less evident if you are confined to the leprosarium, separated from family and friends. But if, in addition to all of this, your only sanctuary in this world, the leprosarium, has been attacked by the Viet Cong (the Communists), pillaged and robbed, its buildings damaged by rifle fire, your priest-protector mistreated, your little money and few precious possessions taken, it would be most surprising were you able to concentrate even for a few fleeting moments on the beauty of nature.

Naturally a deep sense of depression enveloped the hospital in the Ben San district of Viet Nam as a result of this very tangible example of man's inhumanity to his fellow man. The doctors, the sisters, and the priest were finding it difficult to reawaken the enthusiasm of their patients, to revitalize their desire to make the colony self-supporting.

At this point there arrived from the port city for a visit a group of American sailors from the USS *Somers* and the USS *Gurke* with their chaplain, LT Stanford E. Linzey. They came heavily laden, for they were carrying clothes to cover those sorely stricken bodies—clothes collected in America and transported over 6,000 miles to meet this very pressing need. And this simple act of charity rekindled the spark that Communist brutality had almost snuffed out.

Soon the patients were back at work, making their own tile, concrete electric poles, and sewer pipes, erecting new buildings and landscaping those already completed. Others were back looking after the ducks, rabbits, hogs, and chickens, and tending the gardens from which come their green vegetables; nor was the rubber plantation, which is vital to the support of the hospital, left without care.

In anyone who knows the American serviceman, there is no surprise awakened by this manifestation of consideration for those in need; nor is it thought strange or unusual that a chaplain ordained by the

Assembly of God Church should be the moving force in bringing aid to patients being treated under the auspices of the Catholic Church.

Another evidence of the manner in which military chaplains have responded to the need of their fellows is found in a new device being employed in the Navy to foster and increase supervisory skills among those who are exercising or will exercise administrative responsibilities in the Chaplain Corps. Executive Development Seminars have been held at Harvard and the University of California. To these have been invited chaplains of the most varied religious beliefs. Making use of case studies and role-playing situations, they have been able, through observation of self and others, to look more deeply into self, re-examining attitudes and habits of thought long ingrained and tenaciously held, reaffirming those that can be defended before the bar of reason and discarding those that prove themselves unsound and unworthy of us. The success of this program is dependent in its totality on the sense of trust which each individual chaplain bears toward those participating with him in this venture toward self-improvement. Though on these occasions few of the chaplains have been personally acquainted one with another before the seminar, nevertheless there was present right from the outset an amplitude of good will which grew immeasurably as the days moved on. It recalled words addressed to retired chaplains by John XXIII on the 11th of June, 1959: "You are well aware that living in close contact with men for months on end, sharing their feelings and experiences, facing dangers with them each day and seeing their generosity, all this helps you to discover more and more depth in the people around you."

So we may say that the Chaplain Corps of the United States Navy, Army, and Air Force form a unique organization. Catholic priests, Protestant ministers, and Jewish rabbis serve their respective flocks under the leadership of a single Chief of Chaplains of each branch of the armed forces. Life in the service has fashioned a working example of the brotherhood of man under the fatherhood of God. It has produced friendships unknown and unthought of in the civilian community.

These friendships are fostered and nourished by the life we lead. We share the same religious center, worship with our flocks in the same chapels; and the children of the command receive religious instruction in classrooms that echo with Catholic, Protestant, and Jewish doctrines.

We enjoy the hospitality of each other's homes; we rejoice when good fortune smiles, and console when sorrow surrounds the hearth. Lasting friendships become the order of the day. A common bond of service to fellow man draws us together and fosters mutual respect.

All this is good. But can we go further? And if so, where do we start? Can we couple friendship with respect for, and understanding of, each other's beliefs? By friendly discussion can we probe into doctrinal differences to understand what those who differ from one another believe, and thus remove prejudice and misunderstanding?

This is a difficult task even among the best of friends. Perhaps the most practical expression of our friendship will be the desire to understand the others, to see their point of view and what their beliefs mean to them. Let us seek to recognize the truth in what they hold, even though at first sight it may appear in some respects to contradict the things we ourselves hold most dear. Let us be patient and listen, not attempting ourselves to do all the talking; and by listening patiently let us learn to detect where the spirit of truth is speaking in them. The greatest token of friendship we can offer to anyone is a profound respect for his conscience. For the sincere conscience is God's gift to all of us, by which we are enabled to do his will.

Of course, this presupposes that we take our own religion seriously, fully realizing our responsibility before Almighty God. Religion is something so profound and so holy that of its very nature it obliges us in conscience to plumb the depths of our own belief and know it in its entirety. But this can be done only by starting from Christ, only in the light of his divine presence. Coventry Patmore, in *Rod, Root, and Flower*, puts it this way: "Religion is not religion until it has become, not only natural, but so natural that nothing else seems natural in its presence; and until the whole being of man says, 'Whom have I in heaven but Thee, and what on earth in comparison to Thee, and to whom shall we go if we leave Thee?' "

In the light of Christ, his justice and charity, the Catholic may no longer see the leaders of the Reformation as apostates who broke faith with the church. He may recognize many lights in their characters; their unfathomable reverence for the mystery of God; the heroism with which they risked their lives for Christ's cause; and, not the least, their personal piety.

On the other hand, the Protestants' anti-Romanism can no more

flourish in the light of Christ than the Catholics' anti-Protestantism. In the light of Christ the Protestant may see that it was the papal power at its fullest development which gathered the world into the dominion of Christ; that the inner kernel of papal power is nothing but service to the church, nothing but a perpetual washing of the feet of the disciples; and that upon the papal throne the succession of Peters has never died out who to our Lord's question: "Peter, lovest thou Me more than these?" can give the simple answer, "Lord, Thou knowest that I love Thee."

We must take our own belief seriously. We must give ourselves unconditionally to Christ and his holy will; and, inspired by this love of Christ, we must root out of ourselves all loveless prejudice against those of another faith. These tasks in the religious and moral order are necessary to any approach between Catholics and Protestants if it is to bear fruit.

Hence every chaplain with whom we serve is our brother, and we must treat him as a brother in Christ. The fact is that Christ died on the Cross for the salvation of all mankind. The foundation of our beliefs is the Son of God. And because the truth of God is greater than my understanding of it, I must not speak as if I or my people were capable of grasping or expressing the absolute truth, and I must endeavor to save my brother chaplain from taking up a similar view. Gabriel Hebert, an Anglican theologian, states it this way:

> We must try to understand what are the things which the Lord has taught him and his friends, what is the way by which He has led them. His ways of worship, his ways of thinking, are different from those which I have learnt. I must try to get him to tell me. I must not do all the talking. I must try to learn the background of his strange views, and the questions to which he thinks those views are the answer. Perhaps, if I am patient, he will give me the opportunity to express my views, in answer to his questions.

With this approach, Catholics will learn that Protestant theology, wherever it has preserved its belief, has not only rendered great services in the fields of religious history, the history of dogma, and biblical studies but its deep penetration into the life and work of our Lord have helped to bring the figure of Christ much closer to present-day people. Further, the spread of the Bible through the whole world is primarily due to Protestant efforts, and it cannot be denied that, in spite of the

happy advance of biblical activity in the Catholic Church, familiarity with the Bible is more deeply rooted and more vital in Protestant communities than with us. Therefore our conversations will give Catholics a strong desire to seek for Christian truth where it is to be found in its primitive apostolic form.

Closely bound up with theology and the Bible is divine worship. It is here that Protestants will find the Catholic Church revealed in her greatest beauty. For the Mass is that supreme mystery which brings the one, unrepeatable sacrifice of the Redeemer in ritual form into our present time. Her seven sacraments, too, have no other meaning than by simple, visible signs to make our Saviour present to us in his saving, pardoning, redeeming activity. So in the mysteries of the Catholic Church, Christ steps out of the distant past into the present.

It is just at this point that the chaplains of the armed forces have profited from the environment in which they live and work. The close and intimate contact so essential to the proper fulfillment of the religious responsibility to command has served well to increase our knowledge of one another as chaplains and as men, and to build a foundation of mutual respect and affection. And from this firm foundation it is but a small move to the humility and charity which the Holy Father has repeatedly asked the proponents of Christian unity to bring to this problem.

Hence it is to be expected that in this fertile ground, harrowed by the happy relationships of the chaplaincy, watered by the cleansing rains of humility, and warmed by the penetrating sun of Divine Charity, the efforts of our scholars will find ready acceptance. And this acceptance will not be a sterile thing, unproductive and without fruit. For no one appreciates more than the military chaplain that "the field is white unto harvest," that the minds and souls of men are crying for the "truth that makes men free."

In the oldest Christian liturgical document that has come down to us, the Didache, the community prays, thinking of the heavenly bread prepared upon the altar: "As this bread was scattered upon the mountains and has now been gathered together, so may thy church be gathered together from the ends of the earth into thy kingdom. For thine is the glory and the power through Jesus Christ for ever more."

This prayer of the first Christians is our prayer today. So be it. God grant it.

JAROSLAV PELIKAN

# *Martin Luther: The Obedient Rebel*

*This article is taken from an address by Dr. Pelikan to the Citizens Board of the University of Chicago. It was published in the* Christian Advocate *(Oct. 29, 1959) and is reprinted here by permission of the author.*

MARTIN LUTHER was the first Protestant, and yet he remained a Catholic all his life.

This paradox lies at the very center of Luther's life and personality, and it is a recurring theme in his writings. He could claim sometimes that his theology was derived from the Bible alone, as though the Church Fathers had never lived; yet the theology that he derived from the Bible alone bore a distinct family resemblance to the tradition of the Church Fathers.

He spoke of "hating" the abstract theological terms in traditional dogmatic language about the Trinity, but the traditional dogma of the Trinity was basic to his entire theology. Sometimes he sounds like an individualistic rebel; sometimes he sounds like a devoted and obedient son of the Church.

Which Luther was the "real" Luther? Was it the Protestant Luther or the Catholic Luther? The answer to that question is "Yes." One of the clearest impressions to come from a detailed preoccupation with his writings is how Protestant this Catholic theologian was and yet how obedient this rebel was. This would seem to imply, in turn, that Protestantism loses its dynamic, and perhaps its very right to exist, when it becomes merely a negative or a milder version of Roman Catholicism.

Being a Protestant theologian dare not mean being against everything that the Jesuits are for! Then what does it mean to be a Protestant theologian? Luther was answering this question and defending his right to speak out when he said (Works, XIII, 66):

"I never wanted to do it, and I do not want to do it now. I was forced and driven into this position in the first place when I became a Doctor of Theology. As a Doctor in a general free university, I began . . . to do what such a Doctor is sworn to do, expounding the Scriptures for all the world and teaching everybody. Once in this position, I have had to stay in it, and I cannot give it up or leave it with a good conscience. . . . For what I began as a Doctor . . . I must truly confess to the end of my life."

Thus it was in responsible obedience that this rebel spoke out—obedience to the vow he had made to the Church and to God as a doctor of theology. Because he was a Catholic, he took this vow seriously; because he was a Protestant, he claimed that this vow gave him the right and the duty to speak out against the church to which he had paid the vow.

More important than the right or wrong of Luther's stand is this combination of responsibility and freedom, for upon this combination depends our right to accept Luther's stand, as well as our right to criticize it or to reject it if it proves inadequate. Because Luther was an obedient rebel, faithfulness to the heritage of the Reformation necessarily means a refusal to be content with the Reformation's answers. Thus the principle of the Reformation is no longer the private property of churches which have embraced it and, in embracing it, often stifled it. It belongs to all those who, under God, are willing to be obedient rebels. That is the meaning of "Catholic substance and Protestant principle."

Luther could be an obedient rebel because he was, as he says, "a Doctor in a general free university." This suggests a second implication of his work for the present task of the churches. Luther's position as a doctor of theology in the university bound him to the Church, yet it gave him the freedom he needed to serve the Church as an obedient rebel. What the Protestant churches in America need is to have at least some theologians who are, as Luther was, doctors "in a general free university," willing to act responsibly, able to act freely.

And at this point we should pause for a message from our sponsor, for it is the function of a theological faculty to be and to produce obedient rebels. Sometimes, alas, these faculties have produced rebels all right, but rebels with no sense of the tradition to which a rebel must be obedient lest he and his rebellion perish. But when a theological

faculty in a general free university is free to act responsibly, it can carry on a program of research and of communication that will do for the churches what the churches need but often cannot or will not do for themselves.

Without Catholic substance the churches become smug and shallow; without Protestant principle the churches become smug and petrified. The Reformation would seem to mean that the churches need both Catholic substance and Protestant principle and that there must be obedient rebels to remind them both.

But neither Catholic substance nor Protestant principle is an abstraction; both are incarnate in a tradition and a Church. If the Reformation means that both are necessary for life, it also means that the churches which speak for them need each other. By a curious twist, therefore, my study of Protestant origins in Luther has also made me pay new attention to the problem of relations between Roman Catholics and Protestants. A faculty like ours can give to Roman Catholic theology the sort of unbiased attention it deserves but has a hard time getting from many Protestants, as well as the sort of critical examination it needs but has a hard time getting from many Roman Catholics.

A willingness to let Roman Catholic theology be heard and to listen seriously to its word is part of being an obedient rebel, even if it means rebelling against the present form of the Protestant rebellion! So it is that the power of the Reformation can shatter the party lines so long and so rigidly maintained and become a means for recovering both Catholic substance and Protestant principle. It can apply the quickening power of critical obedience to a salt that has lost its savor; it can recall the churches to their abiding task and their continuing ministry; and thus it can help them to become, as the Founder and Lord of the Church intended, the light of the world and the City of God.

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BEFORE the Ecumenical Assembly of European Youth opened in Switzerland in mid-July, Roman Catholic Bishop François Charrière of Lausanne, Geneva and Fribourg issued a pastoral message commending the choice of theme, "Jesus Christ the Light of the World," and asking members of churches in his diocese to put to themselves the question, "Is Jesus Christ really the Light who illuminates our life, personal as well as social?" He also urged them to attend a special mass . . . to invoke God's blessing on the proceedings.—From *The Christian Century,* Aug. 3, 1960.

LEROY R. PRIEST

# *This Is My Experience*

WHEN I agreed to write an "experience" article in "The Protestant-Catholic Dialogue" series, my mind went racing back through my seventeen years as a military chaplain. Fortunately, memory had preserved some unforgettable experiences growing out of my intimate associations with priests of the Roman Catholic Church serving our country. Early in my career as a chaplain I found that there was no essential difference between priests commissioned in the military service and those I had known as a civilian minister; they simply were required to work under a different set of circumstances.

This article does not attempt to disclose the manner in which I, a Baptist chaplain, have been treated by Catholic chaplains, nor is it a personal disclosure of my, or their, "charitable deeds" toward chaplains of another faith. Such an attitude would be at once compromising and condescending. The experiences here related describe the natural emotions of friends one toward another and the profound respect displayed between men dedicated to religion. They are retold for whatever value they may have for others, especially those chaplains recently inducted into the military establishment.

It is assumed that each chaplain comes into the service without prior coaching by his denominational superiors and that his attitudes reflect his own personal views and feelings. He may possess convictions that make it difficult for him to be objective in his outlook. For this reason his venture into an environment of accepted interfaith co-operation may result initially in vexation of spirit, guilt feelings, insecurity, or overt antagonism. However, the rather intimate mingling at the basic chaplain course tends to dull the "horns" of chaplains of the other religious groups. About him also, among the faculty and advanced students, are those who long ago made the difficult readjustment. Diplomacy and coexistence soon give way to free expression with personal friendships based on mutual respect emerging. These friendships ripen with

the passing of time, especially as the years slip by and repeat assignments find old friends again working together.

My reactions today are indeed quite different from those experienced at the Chaplain School at Harvard University, back in the early forties, when a Methodist chaplain and I were deliberately billeted with two Catholic chaplains in a four-room suite and one of the greatest of all service chaplains, the immaculate Chaplain William D. Cleary, a devout Roman Catholic, was the commandant. With the passing of the years, I have come to think of my chaplain friends not as "my *Catholic* chaplain friends" or "my *Jewish* chaplain friends" or "my *Protestant* chaplain friends" but as my friends. Not one iota has been subtracted from my Baptist beliefs, but I have become embued with a strong sense of oneness with all servants of God in uniform.

We sometimes pride ourselves that we get along with everybody. Such popularity may be gained by being a "good fellow," knowing how to mingle socially, tell a joke, or lavishly spend our money. Again, we may seek to gain favor by avoiding all unpleasantness, by never taking a stand where strong feelings and differences of opinion are involved lest we offend. Such "tolerance" normally leads to a deserved rejection by all. We gain and maintain peoples' respect only when we stand firmly and unequivocally for what we believe while granting to others the same right and privilege. If we have something to give, something to share, our associations must be lifted above the level of "just getting along" onto a plateau of mutual regard and respect. Though causes and beliefs may differ, dedicated men find it easier to understand the deep emotions of other dedicated men than the attitude of those who are not so dedicated. Not one Catholic chaplain has ever cast a single subtle hint, even in jest, that I should be anything other than that which I am, a Southern Baptist minister endorsed for service as a chaplain in the Regular Air Force. Other chaplains, Catholic and Protestant, can, I am sure, bear witness to a similar experience.

Bearing the surname of Priest has lead to amusing and sometimes highly profitable incidents. On several occasions, I have reminded some Catholic chaplain in a friendly jest that he was only *ordained* a priest and I was *born* a Priest, only to be reminded by one oldtimer ordained before I was wed, "Yes, but I was a Father before you were!" There was also the time when an Irish policeman in New York gave enthusiastic assistance to a devoted "Priest" of the Church. Perhaps I should now

"confess" to the time when I thoroughly enjoyed a football game *sans ticket* through the bountiful goodness of one who "could do no less than be generous to one who faithfully served the Church." Any accusation of flying under false colors is disclaimed, while the ease with which such "subterfuge" was practiced is extremely noteworthy. And finally, in a more solemn vein, on the occasion of a death in the immediate family of a most revered Catholic chaplain, while he said the Requiem Mass I sat reverently with his family as a "brother Priest."

Some of the most rewarding experiences in the Catholic-Protestant dialogue came during my months of combat in World War II with General Patton's Third Army in Europe. Chaplains of all faiths serving in common bonds found understanding most intimate and reassuring as they met the issues involved under hazardous combat conditions. As one, they witnessed the outpouring of God's love and mercy and even pity which sprang from their faith in him. The differences did not seem less important; they just did not seem to exist at all. A man's ministry was limited only by the size of his heart and his physical endurance.

The war ended, the dialogue continued among those who had known compassion without compunction. A special feature introduced at the Chaplain's School at Carlisle Barracks, back in 1947, was significant in that it was planned not for the chaplains newly recruited but for experienced chaplains. It consisted of a series of lectures on the Catholic Church and some of the major Protestant denominations. These lectures were given by appropriate chaplain representatives, and, along with anticipated good humor, there was the serious presentation of the distinguishing marks of the great religious bodies. This experiment resulted in a better understanding of the doctrines that separate us and the spirit that unites us. With Catholic and Protestant literature racks adjacent to each other in the foyer of our chapels, a great deal of "research" continues in the broad areas of religious and denominational difference. This fact is proved by the speedy reports made on any literature found to be derogatory toward another faith and the equal speed with which the offensive publication is withdrawn.

A number of years ago, a Catholic chaplain reported to an overseas base in England just taken over from the British. For several months he was the only chaplain. A number of Protestant families lived on or near the base, and there was no Sunday school for the children. The priest in uniform gave willingly and generously of his time in assisting Protestant

officers and their wives in getting a Protestant Sunday school started. The building, equipment, and supplies were made available, and the young chaplain felt proud of his efforts, doubtless unaware that he had made warm friends for himself and the Catholic Church.

Another postwar overseas experience involving a young Catholic chaplain comes to mind. We sat up until four o'clock in the morning just talking. For two people who had just met, this was most unusual, and more unusual still when it is considered that these two were a young priest of the Catholic Church and a Baptist minister. But the wonderment ceases when it is recognized that these two were Air Force chaplains. The Catholic chaplain had just arrived at his overseas assignment, and, with the Baptist chaplain's family away, he had accepted an invitation to become the chaplain's guest. This visit was the beginning of a cherished friendship. It can also be related that these words are being written while an overnight guest in the apartment of a Catholic chaplain, a long-time friend.

Extremely personal was the occasion when a certain chaplain's wife was hospitalized for painful surgery and a Catholic chaplain, a long-time friend of the family, drove twenty miles to a hospital only to find it the wrong one and then drove on thirty-odd miles to show his personal concern for her speedy recovery. Many prayers were offered during Catholic Masses when the same chaplain's father suffered an amputation. This ready sympathy is manifested not only between chaplains; mutual concern is felt and shown when anyone within the confines of a military community, regardless of religious affiliation, comes upon dark days. Conversely, the times of joy—promotions, new additions to the family, and little personal successes—are shared equally by all.

Being a supervisory chaplain, I have on numerous occasions observed the friendships springing up between Catholic and Protestant chaplains at the operating level. They work together closely in daily contact, learning and respecting the religious habits of each. They share lecture periods, staff meetings, hospital and emergency coverage, counseling problems, visitations, social functions, seldom seeing a priest or minister of their own faith but not neglecting the religious ministrations required by their ordination vows. Parishioners observing these things catch the contagion of this spirit of mutual helpfulness and co-operation, thereby creating an environment of religious understanding. Needless to say, there are isolated incidents of friction between chaplains of the

major faith groups, but the case is proved over and over: chaplains of different religious backgrounds and training are finding common grounds of co-operation without compromise and are pointing their people toward better understanding. Many of these chaplains and parishioners, leaving the service and returning to civilian pursuits, are doing so with minds and feelings amenable to interfaith co-operation.

One of the accepted "get together" events lending itself to a joint endeavor is the ceremony arranged for the opening of a new chapel. Chapels are not officially "consecrated" because of their use jointly by the different religious faiths. The "chapel opening ceremony," which is both religious and patriotic and in which all three faiths may participate, has a spiritual impact that keeps people talking long after the ceremony is concluded.

Just last week at a graduation exercise, the invocation was given by a Catholic chaplain and at least three of us Protestant chaplains present requested a copy. When spiritual rapport is established, lives are blessed without thought of the source from which such blessings come.

On numerous occasions I have joined my Catholic associates at breakfasts sponsored by the Holy Name Society. The objective of this organization, "reverence for the Holy Name," is universally accepted by all Christians. In such meetings, whether sitting by an affable bishop, as on one occasion, or at the table with some young airman, I feel at home. Profanity, swearing, and vulgarity in the armed services are meeting the stern rebuke and purifying influence of this organization. In numerous experiences I have found that when moral issues are at stake, two voices rise as one. There is an unfailing unanimity of opinion and action when objectionable entertainment and literature are brought to the attention of chaplains who are advisers to commanders on morals.

Among the letters placed on my desk this morning was a beautifully engraved announcement of the Silver Jubilee of Ordination to the Priesthood of a chaplain friend. It was one of a number of such announcements from Catholic chaplains received through the years. To a civilian minister, such an experience would have been considered unique; but to a chaplain, it rated normal. In fact, I just pushed this paper aside to open another such announcement which has just arrived from a chaplain friend in Germany.

I recall one occasion when a difference of opinion caused a change in program at a chaplains' conference in England. A guest Protestant

chaplain was scheduled to speak each day on subjects relating to the chaplains' preaching ministry. After the first address, the Catholic chaplains asked to be excused due to the nature and content of the addresses. The problem was simply solved by arranging devotional periods for Catholic chaplains at the same hour. Where addresses have been confined to less devotional themes, no questions have been raised. Last year a dynamic address was delivered at an area chaplain conference by a Catholic chaplain on the subject "Pastoral Visitation and Evangelism" and was enthusiastically received by chaplains of all faiths. At another conference, a few years back, a Catholic chaplain gave a rousing address on "The Evils of Alcohol." Those present will remember outstanding addresses made by His Eminence Cardinal Cushing of Boston and Dr. Cavanaugh of Notre Dame University as well as those made by Bishop Kennedy and other eminent Protestant churchmen at the several Command Chaplains conferences held in Washington. Seldom have there been such gatherings of Catholic and Protestant clergymen and laymen in the civilian communities. The Air Force, along with other branches of the armed services, has become a practical workshop for such nonsectarian gatherings. Chaplains in the military are challenged to outlive, outthink, outwork, and outlove their civilian counterparts.

It was a night when one of those dense fogs had settled over the British Isles. As the senior Air Force chaplain in England, I was part of the official escort for His Eminence Cardinal Spellman of New York on his tour of American bases. We had flown from London to the west of England to a large base, where the Cardinal spoke in a hangar filled to overflowing with eager listeners of all faiths, then celebrated a special Mass for the hundreds of Catholics who had gathered for the occasion. His usual busy schedule required that His Eminence return to London that night, but by this time flying conditions had become impossible. We had only one alternative—to return to London by the late train. With faces slightly red, the "all weather" Air Force drove their honored guest to the railroad station. For several hours I sat, a Baptist chaplain, next to the great church dignitary. Not once during the plane flight west, nor during the slow train trip back to London, did the eminent churchman display his eminence. He spoke of "our chaplains, their work and their spirit"; he inquired as to my home and interests. That night I received a goodly portion into the cup of understanding. I had been

"renewed in knowledge after the image of [our] creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all." (Col. 3:10-11, RSV.)

The Catholic-Protestant dialogue continues to be written in the daily experience of hundreds of service chaplains who have hyphenated the words Catholic and Protestant in their efforts to minister to the needs of military personnel with the Christian message. If and when these provocative seminars move into new areas of Christian interfaith cooperation in the military, there will be found a seasoned soil in which this movement can grow and develop and ultimately mature. For it is in this environment where we serve the same God, are dedicated to a common patriotism, wear identical uniforms and insignia, utilize the same religious facilities and administrative assistance and occupy staff positions without regard to faith distinction in the chain of military command that these challenging ideas have been tested in the crucible of experience.

A venerable archbishop of my acquaintance summed it up very succinctly on one occasion. "We must," he said, "work together whenever and wherever we can and alone only where we must."

THEODORE P. FERRIS

# *A Protestant Looks at Catholicism*

*This address was given at the Tenth Annual Laymen's Corporate Communion Breakfast, held in the Boston Area, on Sunday, May 22, 1960.*

WHEN the average American uses the word *Catholicism*, he invariably means *Roman Catholicism*. Every once in awhile someone comes up to me and asks, "Are you a Catholic priest?" I always say, "No, I'm not." And I say that knowing that I am. I was ordained by my church to be a priest in the church of God; and my church, while it renounced the authority of Rome and many of its practices, never separated itself from the great mainstream of Catholic faith and order. Nevertheless, I say it because I know that the person who asked the question is not likely to be familiar with church history, that I have neither the time nor the inclination to give a brief talk on the subject at that moment, and that what the person wants is a Roman Catholic priest. And that I am not.

I am using the word in the same inaccurate sense this morning. When I speak of Catholicism, I shall be using the word in its popular, not its accurate, meaning. I shall not have in mind the great Eastern Orthodox Church, or the churches of the Anglican Communion, or even the Methodists, who in the Creed profess belief in the "holy catholic Church." I shall be referring to something much smaller, more specific, more precise—the Roman Catholic Church.

When I chose the subject, I knew that the subject was far too vast for me, or anyone else, to speak about in twenty minutes. I knew that I could explore only the fringes of it. I was also quite aware that the subject is charged with controversy, and that even within our own ranks there would be difference of opinion. I do not enjoy controversy and, if possible, avoid it. On the other hand, I knew that it was a

subject of vital interest to all Christians, especially in this country and at this particular time. My intention is not to raise more dust than is already contaminating the air we breath but, rather, to lay some of that dust and to inject into the atmosphere whatever reconciling influence I can.

When the average American Protestant looks at Catholicism, what does he see?

He sees an institution magnificently organized, with at least 1500 years of experience behind it, and, in this country at least, growing by leaps and bounds. In the United States the number of Catholics has increased by 47.8 per cent since 1949, and in 1959 there were three and a half million more Catholics than there were in 1958. In the last ten years one and a half million people have been converted to Catholicism. The sight of this institution frightens him.

First, because it is so big and so unified. Granted that within the Catholic Church there is not the complete unity that the Protestant is likely to think there is. Nevertheless, in contrast with his own smaller and pitifully divided institutions, the Catholic Church presents a united front which by its very massiveness frightens many a Protestant. There is something about big things that frightens us. Big buildings overwhelm us; big nations scare us; big business corporations make us uneasy—especially if we are engaged in operations that are smaller, less thoroughly organized, and therefore less efficient. This may not be a rational or a justifiable fear, but it is a fear none the less.

The Protestant's fear of the Catholic Church is increased when he sees what great power this church has over the lives of its people. He sees Catholics go to church regularly every Sunday, not because they feel like going, or because it is convenient for them to go, or because they like the priest or get something out of the service. They go because the church tells them that they must go.

He sees them confessing their sins to a priest before they receive Communion, not because they want to, and not primarily because they receive some therapeutic help from the exercise, but because the church requires them to do it. He sees them refusing to use contraceptives in the planning of their families, not necessarily because they believe that contraceptives are wrong, but because they are forbidden by the church. He sees them staying away from a moving picture or not reading a certain book, not because they choose to, but because the book or

the picture has been added to the list of things forbidden by the church.

His daughter falls in love with one of their boys; and, though she cannot sincerely become a Catholic, if her husband is to remain in the church he must be married by a priest of the church and she must sign a statement promising to bring up her children in the Catholic Church. And if the marriage of a Catholic and a Protestant should unfortunately end in divorce, he has seen the Catholic husband remarried by the church on the assumption that, since the wife was not a Catholic, there was no true marriage in the first place.

I am not saying that all these Protestant fears are justified or that there is nothing to be said on the other side. What I am saying is that they are natural and understandable. I am not asking the Catholics to change their position on any of these matters, knowing that in good conscience they cannot. What I do ask of them is not to be surprised when Protestants are frightened of an institution so vast and so powerful, which exercises such great authority over its people. We have had some rather bad experiences in the past with authoritarianism when it got out of hand, and it is only natural that we should be wary of it when we see it in the Christian church, and especially when we Protestants, who believe ourselves to be sincere Christians, are often treated —courteously, to be sure—as though we were entirely outside the realm of Christian grace.

If Catholics could see this and make allowance for it, not interpret it as sheer bigotry (even though they could easily find instances of real bigotry among us, as, I fancy, they could among themselves if they looked for it), some of the tension between us would be relaxed.

On the other hand, if Protestants could see and admit that such great authority cannot and does not rest entirely on fear, that it must meet, in most cases at least, a willing response in the minds and wills of the people, and that some of the Protestant grumbling is not so such a sign that they think the Catholic Church has too much authority but, rather, a sign that they know that they have too little—if, I say, Protestants could see and admit this, even more of the tension would be relaxed.

It is not only the size or the power of the Catholic Church that frightens the Protestant, however; it is also the fact that it is so strange to him, almost completely unknown. If he has been brought up in a

Protestant community, what goes on behind the doors of the local Catholic church is a mystery. He seldom goes inside the doors except to a wedding or a funeral, and what he sees and hears then is so strange to him, so foreign, that he is ready to agree with the first person who says that it's all mumbo-jumbo.

It is a commonplace to say that we are afraid of the unknown and the strange. People whose way of thinking and speaking we do not understand seem, consciously or unconsciously, rationally or irrationally, a threat to us. Once they are no longer strange to us, though they may still be quite different from us, they cease to be a threat to us.

If the Protestant could ever get close enough to the Catholic Church to have some intelligent knowledge of what is going on, some of his fear would disappear like the morning dew. He might still be just as firm in his Protestant convictions as he was in the beginning, perhaps firmer; but he would be more understanding, less fearful.

How many of you know what the most intelligent Catholics believe happens in the Mass? How many of you have ever read a serious article or book on the meaning of confession and absolution, or on the role of the saints in intercessory prayer? Perhaps many of you have, but I doubt it; and my doubt is based upon the comments that otherwise intelligent Protestants are continually making to me on these very subjects. About confession they say that a Catholic, unlike a Protestant, can do anything he wants because he can go to the priest on Saturday, be forgiven by the priest, and then go out and do the same thing again. Even I, who am not so well informed on these subjects as I might be, know that such a statement as that is a gross misrepresentation of the best Catholic teaching about confession.

I stress the word *best*. Every institution, religious or secular, is represented by good, not so good, and poor specimens. I say that every institution should be judged, not primarily by its poor specimens, but by the best ones it can produce. I can think of a good many Protestants whom I should not like to represent me in the final judgment, nor should I want their version of my religion to be the only evidence considered in an examination. The Catholics have a right to the same consideration.

On the other side of the fense, most Catholics know very little, or anything at all, about us. I often meet Catholics who are dumbfounded when they discover that we celebrate the Holy Communion, and some

are even surprised when they are told that we believe that Jesus is God Incarnate. In other words, there is tremendous ignorance on both sides, and, at a time like this when Christian forces should be consolidating, we cannot afford such unnecessary ignorance.

The Catholic Church in this neighborhood has already made a move to improve the situation. One lecture has already been given under the auspices of the Paulist Fathers on Protestant theology, and further lectures are being planned. I hope that we shall follow their example, not because I think there will be converts from one side to the other —though there well may be—but because I know that ignorance is the worst possible atmosphere in which human beings can live together.

Another reason why so many Protestants are afraid of Catholicism is that they see in Catholicism things which they sincerely believe are a distortion of the Christian gospel. When they see the mother of our Lord gradually elevated to a position virtually equal to that of deity, they are troubled. When they see the mystery of life after death departmentalized and the status of the individual soul controlled and determined by the prayers of the faithful here on earth, they are disturbed. When they see the church in places where it is powerful make life and worship for other Christians both difficult and dangerous, they are fearful, not only that their own right to worship may some day be challenged, but that the basic freedom from legalism, which Christ died for and which St. Paul lived to proclaim, is in real danger.

I do not minimize these serious differences between us. I myself feel strongly about them. But I am also aware of the fact that the modern Catholic in this country, looking at the modern Protestant in our land, has his own grounds for real misgiving. Protestantism, I am bound to admit, has often wandered so far from the real intent and spirit of the gospel that it has sometimes become not much more than a secular club. If we as Protestants have good reason for thinking that Catholics often fly too high into the clouds of mythology and magic, Catholics have good reason for thinking that Protestants often fly so low that they never get off the ground of materialism and the American Way of Life.

Again, I say that if both sides had the grace to admit this, we would take a great step forward toward a better understanding of those we disagree with, as well as be in a much better position to face the colossal issues of our day, and face them together, bringing to bear upon them the whole weight of the Christian witness rather than a fragment of it.

You can see by now what my position is. I am not a Catholic in the sense in which I am using the word, and I never expect to be. But I am a Christian, and I hope by the grace of God to remain one and, little by little, become a better one. As a Christian, I believe that I have been reconciled to my fellow man and to God by Christ, by his life, death, and resurrection; and I also believe that I have been sent by him to be a reconciling influence in the world. This is true not only of myself but of all Christians.

We cannot by waving a wand wipe away long-standing antagonisms. Nevertheless, it is our solemn duty to do what we can; and I believe that we can do far more than some of us are likely to think, not by getting our dander up, not by losing our temper or stiffening for a fight, but by following the example of our Lord and Master—by being, like him, both firm and gentle, neither condoning what we seriously believe to be wrong nor condemning those who do it, and by being at all times charitable.

No one can say that there is a shortage of opportunities for Christians to play their reconciling role on the stage of human history. There are parts for everyone, and one of the best places to begin is in the household of our own Christian faith, where we must do what we can to bring about a better relationship beween Catholics and Protestants.

To do this, we must assume from the beginning these fundamental things:

1. Both Catholics and Protestants are Christians—believers in the same God, followers of the same Lord, nourished by the same Scriptures, and loyal to essentially the same faith.

2. What Catholics say and think about us as Protestants has nothing whatever to do with our attitude toward them. If they wish to exclude us in any way from the fellowship of the Christian faith, that is their responsibility, not ours.

3. Fear that is due to ignorance is inexcusable. Fear that is due to the ways of an institution that often seems to us overbearing gives us no excuse to go and do likewise.

4. Fear that is due to real differences between us is no excuse for us to imitate the very things we fear, or to refuse to try as diligently as we can to understand them while at the same time we conscientiously stand for the things we sincerely believe.

The world today is in desperate need of the vitality of Christian love. This is, so far as I can see, its only hope. If we do anything to dilute or dissipate that love, if we overlook any possible occasion to bring that love to bear upon the terrible tensions that are tearing the world apart, we shall be guilty of neglect of duty and of failure in our unique mission. We may never succeed in bringing about one harmonious household of Christian faith, but if we do not try to do it, and if we are not willing to accept the suffering and humiliation that it may involve, we have no right to claim to be the followers of him who gave his life that we might live.

## *Under a New Threat*

LET US co-operate with all those who strive for justice and freedom. This was the great thing in the years after 1933: Catholic and Protestant Christians, men of the political right, center, and left, met in a common responsibility and distress of conscience. Again we experience such a union today under a new threat. This union must survive and is the necessity of the hour. From the unbroken and living union with the Church and from the communion of the Church we want to gain the strength for a life directed by our consience. With an understanding heart and firm conviction we want at the same time to extend our hand to all those who strive for justice, freedom, and humanity.

—*From a recent address by the Roman Catholic Bishop of Berlin,* JULIUS CARDINAL DOPFNER.

# BOOKS

## REVIEWS

***The Riddle of Roman Catholicism*** by JAROSLAV PELIKAN. Abingdon 1959. 272 pp. $4.00.

The stance of Protestants and Catholics in America vis-à-vis one another has usually been the stance of battle. Both groups have been at their polemical worst when it came to dealing with each other, and there are few sorrier tales in church history or theological encounter than the story of the bad feeling which has existed in the United States between these two branches of Christendom.

In recent years this situation has taken a turn for the better—largely, it must be said, because of impetus for both sides from abroad. There have been some excellent studies of Protestantism produced by European Roman Catholics, and a few European Protestants have engaged in responsible treatment of Roman Catholicism. These books make their way to America in translation and are read by at least a few people on both sides of the theological fence.

But not by many. That is why the book under review is such an important one. For here, at last, we have a Protestant book on Roman Catholicism that is a really worthy contribution to the dialogue that must get under way between Protestants and Catholics in America. The thing tha is noteworthy about Pelikan's book i its scrupulous fairness: althoug Catholics will not, of course, agre with the criticisms the author make of their faith, I do not believe the can rightly complain that it has bee misrepresented. They would, c course, "say it differently," wit other nuances and emphases; bu certainly as an attempt to describe faith "from the outside" this boo is a landmark.

The value of the book to the Pro estant is that it gives him a Prote tant appraisal of the most significar alternative to Protestantism, and does this by showing the best rathe than the worst and by engaging in responsible critique rather than a irresponsible emotional polemic. directs the Protestant to the mo important Catholic sources for fu ther reading. It confronts him wit the fact that Roman Catholicis can be a really significant option f other people, and, indeed, mak him consider again the reasons f his own relationship to it. It forc him to take seriously the challeng Roman Catholicism offers to his ow Protestant faith, and helps him formulate more clearly the cha lenges his own faith offers to Roma Catholicism. Best of all, perhap

it disabuses him of a lot of the stereotypes he may have been falsely entertaining concerning the Roman Catholic faith.

The value of the book to the Catholic is that it gives him a real chance to see himself as others see him. Too often Catholics have been able to dismiss Protestant criticism as "unfair" or "bigoted"; but, as indicated above, these adjectives cannot be applied to the book under discussion. If the Catholic feels that at certain places he would want to put the matter differently, his response, both as opportunity and obligation, must be to show Protestants how to put the matter more amply.

In short, this book marks an admirable initiating point for further discussion between Protestants and Catholics. Particularly in America, where political considerations may cause Catholic-Protestant relations to be strained yet further before they become much better, it is vital that all the discussion possible be continued along the lines, and in the precise manner, of *The Riddle of Roman Catholicism.*

That this review may not sound too sheerly lyrical in its praise, I would suggest that a better case can be made for Roman Catholicism than Pelikan makes for it on the issue of tolerance. He rightly stresses the dominant position of the church, that "it demands a tolerance for itself which, in principle, it would refuse to others" (p. 107). But it cannot be said that this is totally representative any longer. There are other Catholic voices struggling to be heard which would accord tolerance to non-Catholic groups as a matter of principle. Father Augustin Leonard, O.P., has argued this case persuasively in *Tolerance and the Catholic* (Sheed and Ward), and others such as Father Max Pribilla and Father John Courtney Murray have been moving in this direction. How dominant these voices can become is anybody's guess, but the meaning of the dialogue will be deeper to the extent that they can speak, and—equally important—that Protestants are willing to listen.

—Robert McAfee Brown, *Professor of Systematic Theology, Union Theological Seminary, New York, N.Y.*

***American Catholics: A Protestant-Jewish View,*** ed. Philip Scharper. Sheed & Ward 1959. 235 pp. $3.75.

***A Message to Catholics and Protestants*** by Oscar Cullmann. Eerdmans 1959. 57 pp. $1.50.

The need for enlarged and improved conversations between Roman Catholics and non-Catholics, both Protestants and Jews, is being stressed in a number of recent publications. The question of the religious affiliation of American presidents is no doubt a strong motivation for such discussions on this side of the water, but interest in interfaith dialogues is not limited to America.

Oscar Cullmann hails the increasing frequency of theological talks

between Roman Catholics and Protestants in Europe. In his much publicized, though modest, book he stresses the encouraging rapprochement among Roman and Protestant theologians. He hopes that the spirit of amity and good will, if not of agreement and unity, will extend also to the clergy and laity of both communions.

The same desire is voiced by most of the six non-Catholic contributors to the symposium *American Catholics*. The book is published by a Catholic publisher with the aim of providing Catholics with "a fresh and candid look" at themselves through the eyes of non-Catholics of "informed good will." Contributors to the volume are Stringfellow Barr, Robert McAfee Brown, Arthur Cohen, Arthur Gilbert, Martin Marty, and Allyn Robinson. An afterword has been written by Gustave Weigel, a Jesuit.

There is a refreshing note of candor in both these books. It is understood from the beginning that unity, at least for the present, is an impossible ideal. The Roman Church cannot, without unchurching itself, agree to any other basis of unity than she herself provides, viz., incorporation into the Roman Church. Jews and Protestants are equally powerless to accept what the Roman Church offers without being disloyal to themselves.

The texts hence spin themselves out in an effort to find the bases for increasing amity. Cullmann's proposal that Catholics and Protestants give to each other's poor has received considerable publicity. In *American Catholics* amity is sought on the way of self-criticism, greater objectivity of inquiry, increased interchange in biblical and theological studies, and an ongoing dialogue between the faiths.

Anyone coming to these books with a simple hope that the great gulf between the three faiths is about to be bridged will be doomed to disappointment. Perhaps the best that can be expected is that the various religionists learn to do what Fr. Weigel suggests in an unhappy phrase, "communicate smoothly," and "eliminate brusque differences of conduct."

—Karl A. Olsson, *President, North Park College and Theological Seminary, Chicago, Ill.*

***Protestant Christianity—Interpreted Through Its Development*** by John Dillenberger and Claude Welch. Scribner 1958. 340 pp. $1.45 (paper).

In 1954 this book came from the joint efforts of a Harvard seminary professor (Dr. Dillenberger, now at Drew) and a Yale seminary professor at the request of the Committee on Projects and Research of the National Council on Religion in Higher Education to attempt to meet the need for a single book on Protestantism which could be used in college and university courses in religion,

and which would in general make available to intelligent laymen a deepened understanding of Protestant Christianity. The appearance of this book in paperback form attests the success of the original venture.

Unlike most books on church history, this is a story of movements crossing denominational lines, rather than the more conventional history of denominations and leaders. The fresh approach leads to a better understanding of the development of Protestant thought and life from the predawn of the Reformation to the present.

Those looking for a vindication of the conviction that true Protestantism is a proof-texted repristination of first-century Christianity may be disappointed in this book. However, for those who will realize that Protestantism is a continual return to the past, paralleled by a continual openness to the present, this book can be an excellent refresher course for the chaplain and a source of deeper understanding of the development of his faith for the less learned layman.

—Herman J. Kregel, *Chaplain* (*Lt. Col.*), *USA*

***Imperial Caesar*** by Rex Warner. Little, Brown–Atlantic Monthly, 1960. 343 pp. $5.00.

The cool, rational personality of the man who stamped a whole era with his image is revealed in this second volume of a monumental biographical novel by a classical scholar of solid reputation.

The narrative of the last 15 years in Caesar's life is told in the first person, a literary device that is always a calculated risk. The method is apt to give a book the quality of self-conscious posturing. It is like reading the diary of an adolescent who expects to become famous. In this case, the pitfalls of the device become advantages because the character of Caesar was marked by a cold confidence in his own powers, by self-justification, by ego so serene that it was almost artless.

There is a dramatic opening device. Caesar is tossing wakefully in bed. Unaccustomed to insomnia, he wonders: "Why cannot Caesar sleep? I have too much to do. Still the wind blows. . . . It is the Ides of March."

Then follows a flash back to Caesar's first campaign in Gaul, against the tall Helvetii, who threatened to sweep westward from the Alps in mass migration that might upset the neat Roman order. The accounts of Caesar's campaigns that follow would be fascinating to readers who make a hobby, or career, of military strategy.

Dotted through the military reporting are reflective portions. Caesar ponders, for instance, whether history is shaped by acts of free will or by necessity. He debates whether a man is psychologically better prepared for battle if he abandons himself to the simple intoxication of physical courage and enjoys the combat as a game or if he has braced

himself with meditations on the afterlife. (Lucretius, the man of the mind, puzzles and fascinates Caesar, the man of action.) A recurrent question Caesar asks himself is whether it is not better to provide a country with efficiency than to allow the untidiness of liberty.

A striking aspect of the book is the glimpse of an incomparable general's relationships with his soldiers. He was adored by his men as few commanders have been. The atmosphere of a camp in the hours before battle is well drawn. This shows the sure hand of the same novelist who produced one of the better war novels, *The Aerodrome.*

Families with youngsters who are plodding through Latin, or through Roman history, could use this novel as incentive pay. It is full of sidelights which enliven the routine study of history. For instance, there is a scene where Cicero invited Caesar to dinner, and the general came, bringing with him a "bodyguard" of 2,000 cavalry. Cicero somehow managed to feed them all. Then there is the incident of the decision to cross the Rubicon. It is an obscure little stream; but Caesar's choice there has given all our vocabularies a phrase to denote a decision of far-reaching consequences, from which there is no turning back.

There came a point where the brilliant calculator could not control history. Though Caesar could not understand why (for he looked upon himself as magnanimous), others resented his cold efficiency. Even his son-in-law Pompey, with whom he had both personal and political ties, turned upon him. The novel ends where it began, with the all-powerful Caesar unable to make sleep come at his command. Then, unrefreshed, he faced the daylight on the Ides of March.

—Elisabeth D. Dodds, *Waterbury, Conn.*

***The Theology of Dietrich Bonhoeffer*** by John D. Godsey. Westminster 1960. 299 pp. $6.00.

Only a few days before American troops released the remaining prisoners in the Flossenbuerg Concentration Camp, Hitler's hangmen executed one of Germany's most promising younger theologians and resistance leaders. With the murder of Dietrich Bonhoeffer on 9 April 1945, the life of a great Christian ended; but his story, as Reinhold Niebuhr rightly says, "belongs to the modern Acts of the Apostles."

Dr. Godsey, assistant professor of systematic theology and assistant to the dean at Drew Theological Seminary, has dovetailed the thoughts and the life of one of the greatest religious writers of the first half of this century. From the pen of one of the products of the too often spiritually sterile academic halls of German university-style theological training, the words of Bonhoeffer come with refreshing vigor when he tells his fellow churchmen that "the church must learn to live the gospel and not

ıst preach it, for only its example ill empower its words." His ideas ıd his fulminations against "cheap ace" as an "easy out" for the hristian from his responsibility to ıe world might cause us, also, to op and rethink our own positions.

In his seemingly mystical concept devotion to the person of Christ ppears to lie the key to understandıg this young Berlin theology proessor who at different times was also student and an exchange professor t Union Seminary in New York. One might well wonder how much f his theology and his involvement ı the living issues of his day were ncouraged by his American experinces, which included a coast-to-coast aunt in a borrowed, secondhand ar.)

Safe in the U.S.A. from Hitler and is henchmen, he yet felt it his duty o return to Germany and almost cerain imprisonment and possible eath. His was no spectator approach o the world, and he died at an age 39) when most great scholars are ust beginning to be heard and heard f. His last two years were spent in rison—which makes the developıent of his theology a bit more diffiult to explain. But this publication f what was originally a dissertation or a doctorate from Basel sheds ıuch light on a great Christian hose writings many Americans have ead but of whose life not many have ad detailed knowledge.

Well-indexed, with six pages of ibliography, this book will be welcomed by most Bonhoeffer readers, and should stimulate interest in his many published and translated writings among those who have not as yet discovered the richness of this martyr's life and pen.

—Herman J. Kregel, *Chaplain (Lt. Col.), USA*

***The Church in the World of Radio-Television*** by John W. Bachman. Association 1960. 191 pp. $3.75.

Personal communication is more effective than any other kind, contends John W. Bachman, professor of practical theology and director of the audio-visual program at Union Theological Seminary, New York City.

Not even the experts know the extent of effectiveness of the mass media, he adds. But the religious leaders—including chaplains—will have many occasions to use radio and television. Bachman's book will help them understand how they can use these media responsibly and so avoid the dangers of acclaiming the media uncritically, or denouncing them indiscriminately, or thinking that their effect is neutral. Radio and television can be more than a nightmare, daydream, or illusion: they can be a "vision" in the sense of interpreting the church meaningfully.

Bachman discusses the American system of broadcasting, program possibilities and problems, prospects for improvement, the church's task of communication, the scope of Chris-

tian broadcasts, and pursuit of a plan.

With its philosophy of communication and practical suggestions, the book will be helpful to persons seeking an informed Christian approach to programs and policies of commercial and religious broadcasting.

—James W. Carty, Jr., *Professor of Journalism, Bethany College, Bethany, W.Va.*

# NOTES

## by Elizabeth P. Lam

### CATHOLIC-PROTESTANT RELATIONS

***Roman Catholicism and Religious Liberty*** by A. F. Carrillo de Albornoz. World Council of Churches 1959. 95 pp. $1.00.

***A Roman Catholic in the White House*** by James A. Pike in collaboration with Richard Byfield. Doubleday 1960. 143 pp. $2.50.

***A Protestant Speaks His Mind*** by Ilion T. Jones. Westminster 1960. 237 pp. $3.95.

***Holy Writ or Holy Church*** by George H. Tavard. Harper 1959. 250 pp. $5.00.

***The Idea of Catholicism,*** ed. Walter J. Burghardt and William F. Lynch. Meridian Books 1960. 479 pp. $6.00.

The distinguished Jesuit scholar Walter J. Ong has characterized our era as "the communications age." "At least," he explains, "this is the American way of looking at it. The European would be more inclined to view it as the age of dialogue. . . . All communication, all dialogue . . . unites, and this despite the greatest difference." This is a fitting introduction to the five books concerned in one way or another with Catholic-Protestant differences—differences which in the Reformation and post-Reformation periods were discussed with bitterness and hostility or which in more recent times were considered inappropriate for public debate and open exploration. But the lid is off Pandora's box, and ideas are out in the open. Both secular and religious bodies are engaged in the discussion and the major issues are beginning to come clear.

Theologically, the source of major differences is the exalted conception of the church in Roman Catholic theology. In the realm of practical affairs, the fundamental issue is that of religious liberty, or, in American terminology, that of church-state relations. The latter topic we shall discuss first.

The monograph by Dr. A. F. Carrillo de Albornoz constitutes a significant source for the study of recent Catholic writings on this subject. His study reveals that within the Roman Church there is widespread dissatisfaction with the historic papal pronouncements on re-

igious liberty and a concerted and growing movement for the reformulation of the doctrine. The voluminous literature supporting the liberal position outnumbers ten to one the articles and books defending the traditional view. It will come as a surprise to most Protestants to learn that the major strength of the movement is in countries where Protestants are in the minority—France, Belgium, Austria, Portugal, West Germany, and even Spain and Portugal, with the French taking the lead.

Dr. Albornoz begins with a statement of the orthodox position found in such documents as the Syllabus of Errors of Pius IX and the Encyclical Libertas of Leo XIII. According to these papal decrees, the Roman Catholic Church is for liberty when its communicants are a minority but is against external freedom when Catholics are in political control. From a doctrinal point of view, the above situations are defined as "thesis" and "hypothesis." Thus when Catholics are in the majority—i.e., in "thesis," persons holding beliefs considered erroneous by the church must not be free to propagate their ideas. Spain is considered an illustration of "thesis." When Catholics are not in power—i.e., in a situation of "hypothesis," "error" can be only provisionally tolerated "as the lesser evil." The obvious conclusion to be drawn is that the Roman Church is clearly against religious tolerance and liberty. Intolerance and persecution of heresy in Catholic states are pointed to as the outcome of this policy.

Then follows a systematic analysis of the theological justification for a change in the orthodox position. The nub of the argument is the necessity to prove that the 19th-century papal encyclicals against religious liberty are not infallible, enduring utterances but represent "transient contingencies" evoked by the danger of atheistic secularism. Evidences are therefore mustered to prove that belief in religious liberty constitutes an integral and historic strand in Catholic doctrine.

Dr. Albornoz is of the opinion that these developments have significant implications for Protestant-Catholic relations. He cites the statements of Protestant ecumenical bodies on the subject and makes the interesting observation that several of their theological arguments are the same as the Catholic ones in spite of differences in the dogmatic frame of reference. He concludes:

> The doctrinal accord between ecumenism and this stream of Roman Catholic thought on the matter is highly satisfactory. We believe also that once this Roman Catholic opinion ceases to be only one of several admitted within Catholic orthodoxy and becomes the official attitude of the Church itself, a practical agreement with the Roman Catholic Church on the real exercise of religious liberty in all countries will be possible. And we sincerely hope that

this time is not so far away as many fear.

James A. Pike, bishop of the Episcopal Diocese of California, is not so sanguine that the liberal views so ably presented by Dr. Albornoz prevail in this country. He views with apprehension the possible influence of the Roman Catholic Church in American public life if a Roman Catholic is elected President. He recognizes that there are liberal American Catholics, of whom Rev. John Courtney Murray is the most eminent, who defend the historic American separation of church and state. But he questions whether the actual practices of the Roman Church support this principle. While noting the disclaimers of church influence by aspirants to political office, he discusses the national issues on which the Catholic Church has made pronouncements—such as the dissemination of birth-control information, tax support of parochial education, etc.—and says that "some of us can be reasonably concerned as to whether it is really possible for a Roman Catholic—when all the chips are down—to hold such genial views." In his opinion, there is no way of

assessing to what degree a Roman Catholic President would be subject to various types of informal ecclesiastical pressures, and the degree to which a Roman Catholic President would really be able to enter into the occasions reflecting our pluralistic society—and other questions of a considerable variety, the specific nature of which one could hardly predict at the time one casts one's ballot.

Since Bishop Pike was at one time a Catholic, a lawyer, and a teacher of Church-state relations at the Catholic Columbia Law School, his views are weighty. In conclusion he observes: "A Roman Catholic for President? It depends. The asking of the question is not bigotry. It is the exercise of responsible citizenship."

Dr. Jones writes from concern for the preservation of what he considers the essentially Protestant principles of faith and practice. He is not in sympathy with efforts to reconcile Catholic and Protestant views with the ultimate hope that these two major streams of Western Christianity can be organically united. To him, the "hard core" of Roman belief and church practices are fundamentally irreconcilable with Protestant beliefs, and the hierarchical structure of the Catholic Church is so rigid and unresponsive to change that he foresees no possibility of achieving unity. Protestants, he feels, should be content with co-existence and co-operation in areas where such is possible. He urges, however, that differences in the two faiths should be openly discussed and recognized. In order to carry on such a dialogue, Protestants should be clear and knowledgeable about their own beliefs vis-à-vis Roman doctrine. He briefly summarizes

hat he feels are the basic doctrines t stake.

The last two books are written y Catholics. *Holy Writ or Holy hurch* is a scholarly, absorbing, nd courageous re-examination of ne of the two major theological is- es of the Reformation period— amely, the question of authority. ather Tavard, a French Augustinian heologian now teaching in this ountry, traces the history of the octrine from the early church hrough the 16th century. He holds hat in the early church the authority of Scripture and the church's tradi- ion were organically united but hat between the 13th century and he 16th century this synthesis dis- integrated. "The Protestant Refor- mation was, to no small extent, the outcome of this theological decay."

Roman Catholic theology, like- wise, in spite of the attempt of the Council of Trent, failed in the post- Reformation period to recapture the early synthesis.

Of special interest is the attention given the Anglican Reformation. The author makes the surprising admis- sion that Anglican theologians in this period maintained more successfully than many Catholic writers the Catholic notion of perfect union between church and Holy Writ.

Fr. Tavard observes that there is at this time an awakened interest among Protestants in the problem of tradition and among Catholics in the authority of Scripture. He con- cludes:

> The dilemma that came to a head at the Reformation arose out of an artificial distinction between two God-given supernatural realities, Scripture and the Church. . . . The secret of re-integration, or of Christian unity, or of a theology of ecumenicity . . . may lie in opening a way back to an inclusive concept of Scripture and of the Church.

*The Idea of Catholicism* is an unusually attractive anthology to acquaint the serious student, whether Catholic or non-Catholic, with the basic fundamentals of Catholic life and thought. Part I consists of es- says by outstanding Catholic scholars on the major Catholic beliefs: the Bible and history, the Trinity, the church of Christ and the mother of Christ, the sacraments, the Eucha- rist, and the papacy. Part II is "a little library of essential things," containing English translations of the creeds, the Mass, and the sacra- ments; prayers; brief, choice selec- tions from devotional literature; and some modern papal pronouncements. This book does not make the reader aware of the dynamic element in the church which is concerned with re- interpretation of "tradition."

IF THE REVIEWER may be permitted a footnote to this discussion, it may be worth noting that both the mono- graph by Albornoz and Fr. Tavard's study reveal a spirit of self-criticism among European Catholics, and a recognition of the possibility of change within Catholic tradition. In

the United States, in contrast, the Catholic Church tends to present to its own people as well as to the non-Catholic world a unified front.

The reviewer lived for three years in Europe and noted with amazement the open criticism of the church by Catholics in such predominantly Catholic communities as southern Germany. A German Catholic lay scholar made an observation which may be worth pondering. He said that in countries where Catholics are the majority, criticism of the church is more open and that, in turn, there is apt to arise an anti-clerical party. In countries where Catholics are the minority, the church is on the defensive and tends to present a unified front. This com ment may throw light on the lac of trust which so frequently colo Catholic-Protestant relations in th country and the lack of frankne in discussing differences.

This view has been corroborate in recent years by conversatio with a number of distinguishe Catholic scholars who have com to this country to teach in Catholi universities. They have remarke also, on the limited opportunitie in this country for conversation with Protestants, in comparison wit the dialogue now taking place i Europe, and have noted with surpris the spirit of passive conformity t church doctrine among students i Catholic universities.

# *Contributors*

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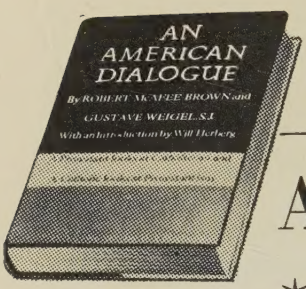


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